SRI

History of Sivaganga Mutt.

— BY —

narain Row, B.A., M.R.A.S.

— WORKS BY —

B. SURYANARAIN ROW, B.A., M.R.A.S.

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THE REGISTRAR ... 1914 ... MADRAS.

A SHORT HISTORY

— OF THE —

SIVAGANGA MUTT.

— BY —

B. Suryanarain Row, B.A., M.R.A.S., etc.

Editor of the Astrological Magazine.

Author of the Astrological Self Instructor, Astrological Primer, Astrology vs. Chemistry, History of Vijayanagar or the Never-to-be-Forgotton Empire, Pleaders in Politics, Hyder Ali or the Sultan of Mysore, Translator of Sarwarthachintamani, Jatakachandrika, Jatakakalanidhi, Brihat Jataka, Astrological Mirror, etc., etc.

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5 FEB 1914
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B. SURYANARAIN ROW,

B.A., M.R.A.S., M.A.S.B., F.R.H.S., M.M.L.S., H.D.Bc., etc.

THE AUTHOR.

5 FEB 1914
MADRAS

PREFACE.

IN an interview I had with His Holiness Sri Sivaganga Swami I was desired to prepare a short History of the Sivaganga Mutt. The materials for this history have been collected with the help and under the authority of the Mutt and from my own personal knowledge of the place and its surroundings. The present **Guru Subramanya Abhinava Satchidananda Bharati Swami** has done a great deal to elevate the Mutt and place its financial affairs on as satisfactory a basis as is possible. His two tours in Northern India, his valuable religious lectures, his personal magnetism, his eloquence and generous disposition, and his toleration of all other religious systems, have endeared him to all who came in contact with him and I feel certain that, with His Holiness on the pontifical throne for some years to come, the Mutt will hold once more its proud position among the religious institutions in India which it had attained during the time of some of his worthy and revered predecessors. This short history is as authentic as the present reliable information goes and will be found to be very interesting and instructive.

In the preparation and collection of materials for this history my son B. Lakshminarain Row, B. A., has rendered me valuable help.

B. SURYANARAIN ROW.

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A
Short History of the Sivaganga Mutt.

INTRODUCTION.

RELIGION always exercises a most potent influence upon human mind and where this is well directed and properly applied, it is capable of producing not only high moral elevation, but also great material prosperity and peace. India is peculiarly a land of religion. Her institutions, social, moral, educational, agricultural, industrial, commercial, economical and political, are all minutely connected with the principles of her religious texts, and no work could be undertaken by her sons without reference to some one or other of her religious codes. India is the land of the Vedas, and the country where the highest religious and intellectual development were achieved in the unfathomable past.

Her Genius and Philosophy have supplied the intellectual wealth of many Civilised Nations, ancient and modern, and her sciences were well conceived, cultivated and practically applied. Nations who came in contact with her commercially or politically, have been profoundly impressed by her resources, mental and material. There are five great

religious systems now prevailing in India and each system counts millions of followers. Brahminism or the Vedantha Philosophy, deduced from a careful study of the Vedas—as the final source of all human knowledge—is the most predominent and counts the largest number of devotees in India. Next comes Islamism introduced into India by the Mohamodan conquerors in the eleventh century A. D. Christianism has been brought to India by the political influence of the European nations. Buddism and Jainism have been the growth of indigenous talent many centuries before Christ.

Three systems of philosophy, *viz.*, Dwaitha (sect of the *Madhvas*) Visistadwaitha (sect of the *Sri Vaishnavas*) and Adwaitha (doctrine of the *Smarthas*) prevail among the Brahmins and the lower sects of the Hindus are variations from these three principal divisions. Adi-Sankaracharya, who flourished two thousand years ago, revived the Adwaitha Philosophy in a vigorous form and established four important Mutts of which that at Sringeri forms the most important as he sat there and propounded his philosophy. Sivaganga is one of the direct and undisturbed branches of the Sringeri Mutt and we shall give a short account of the place and the causes which led to the foundation of this important branch and the different phases of its religious and moral work. The readers will find a lot of valuable information in the following pages and the history, I feel sure, will be highly interesting and instructive.

CHAPTER I.

SIVAGANGA HILL.

MOUNTAIN regions produce sublime scenic effects upon the human imagination. They generate a grand variety of impressions which rouse the inner faculties of man and make him more contemplative. They bring his intellect into closer communion with the glories of nature and reveal to him recesses of sublime thoughts which are lying concealed in his brain cells. Even the dullest of brains is roused to higher flights of intellect and grander powers of comprehension when it is brought in contact with the grand panorama of mountainous countries. From amidst a vast undulating plain interspersed with Hills of considerable elevation and presenting various comical and picturesque shapes, rises the isolated Hill of Sivaganga in a conical shape to a height of about 4,600 feet above the sea level and about 1,600 feet above the surrounding country. It is rich in traditional and religious lore and has been sanctified by the *Sthalapurana* (local tradition) as the "Dakshinakasi" or Southern Benares.

Sivaganga is about 34 miles N. W. of Bangalore and 6½ miles from the Niduvanda Railway station on the Bangalore—Poona line. From Niduvanda runs a good metalled road to the foot of the mountain where the town of Sivaganga is situated and as the traveller approaches it at the Northern base of the Hill, he obtains a splendid

view of the mountain with artistic towers, masonry walls, gateways ornamented by the sacred bull, imposing flights of steps striped with red earth and chunam, high temple walls and towers and the whole forming a grand natural panorama, improved by art, and arousing in him pleasurable feelings of religious associations and of glorious landscape. Sivaganga, Chitaldroog, Savandroog and Nandidroog are remarkable for insulated clusters and boulders of granite stone on the Table-land of Mysore. The Summit which rises abruptly from about the middle of the Hill, in an imposing conical shape, is called the *Kumbhi* and is difficult of access. There are many *Thirthas* or pools of holy water on the Hill and pilgrims who visit Sivaganga are enjoined to bathe at least in 8 of them. Many thousand feet of naked rock are visible and the minerologist may find valuable specimens of metallic ore. A *pradakshina* or walking round the foot of the Hill will take about 3 hours and is religiously recommended for the admiring devotee. There are many virtuous plants and minerals in the Hill and those who go round it will have the benefit of inhaling healthy gases emanating from them and also be greatly benefitted physically by a brisk exercise in walking round it accompanied by a religious influence of an ennobling nature. This peak is remarkable for presenting four different shapes from the four cardinal directions and is one of the most wonderful for the occurrence of a physical phenomenon which will be narrated later on. Magadi Kempe Gowda, of happy memory, who originally came from the Cuddalore side, and who established a

a powerful Polyagar Dynasty at Yelahanka, has done a great deal to adorn this naturally remarkable Hill, by building strong towers, masonry walls, imposing gateways and high temple walls. A fine view of the surrounding country for about 40 or 50 miles may be obtained from the top of the Kumbhi or the conical peak and the splendid panorama seen from that top is beyond description. Tanks of various capacities containing different colored waters, built in convenient centres for agricultural purposes with patches of green cultivation under their semicircular bunds; groves of coconuts, arecas, mangoes, jamblams, jacks and woodapples interspersed with the sacred peeple and the healthy neem trees may be seen peeping their proud heads and waving them by way of haughty pride; hills of considerable elevation scattered in endless confusion, some improved by fortifications and batteries, others presenting a wild and romantic appearance, and yet others showing clusters of stones phantastically arranged by nature, as if, to mock the feeble atttempts of man in his struggling art of construction ; villages and towns and hamlets presenting tiny appearances with wreaths of smoke issuing in peculiar shapes from their homsteads ; fields presenting various colors ploughed by the hand of man, some beautifully red and some white, some black, some grey, some yellow, some striped with various colors, some containing crops of cereals, some planted with the rich sugarcane, some bare, some entirely covered by stones, others grown with wild weeds ; small streams running furiously from their hilly sides impatient of all obstruc-

tion and dashing violently against all impediments on their way; cattle of all descriptions grazing in wildgrandeaur, running, frisking, fighting and enjoying on the free fields of nature; roads running with their beautiful avenue trees, in different directions and appearing as if they are so many lines drawn by nature to add to the grandeaur of her glorious work, foot paths tracing their tiny lines on the surface of the earth and appearing in confounding confusion to the unwary traveller; travellers of various descriptions, some walking on foot, some mounted on bulls, donkeys and buffaloes, some driving herds of laden beasts, some riding on ponies and horses, some seated in carts drawn by half starved bulls and appearing as if they are hardly in locomotion, some in motors and cycles in various colored dresses; clouds now hovering on some hill or hills, now enveloping some peaks, now driven furiously in restless confusion in different directions as if they are aimless, and now appearing as if they are perfectly motionless; the beautiful blue sky appearing through the clouds as a canopy covering the hills and adding considerable scenic effect to their appearance, and the ever obstructing horizon contributing a master touch to this enchanting and fairy region; all these give the spectator a view that is worthy of the angles. There are woody regions on the eastern and southern sides and they contain cheetas, bears and other wild animals. For various reasons, religious, physical and intellectual, this sacred and time honored Hill of Sivaganga is worthy of a visit, and specially blessed will be those who climb the

Kumbhi, see the small clift on the top of the rock where every year during the Makarasankranthi (Sun's entry into Capricornus in January) water from the Ganges or Ganga oozes out to the extent of 2 or 3 pots, which strange phenomenon adds great sacredness to the religious legends of the place and who witness the grand panorama of nature hardly equalled by any other mountain scenery.

CHAPTER II.

PURANIC ACCOUNT OF SIVAGANGA MOUNTAIN.

TWO places in S. India are called by the name of Sivaganga and the readers are to be guarded against confounding one with the other. One is the capital of the Sivaganga Zemindari, about 25 miles S. East of Madura and was converted into a petty State by Raja Muttu Raghunatha Perya Udaiyar in 1733 A.D. There is now a Zemindar or big landed Proprietor, who is honorifically called a Raja and gets a decent income. But the Sivaganga of the present History is a village at the Northern base of the Hill of that name, and contains about 700 souls. It is 34 miles from Bangalore and the peak of the Hill is clearly visible to the naked eye when seen from the latter place.

During the golden age of the world's creation people lived a simple, innocent and virtuous life and were consequently meriting Heaven and going to it in larger numbers. Now-a days, probably the case is quite the reverse, and the gates of Hell are more widely open than those of Heaven for entry. Purandara's court was thus overcrowded and the lord of the three worlds (Swarga-Heaven, Martya-Earth, and Patala-nether world) began to be seriously afraid of this. He complained to Iswara, Lord

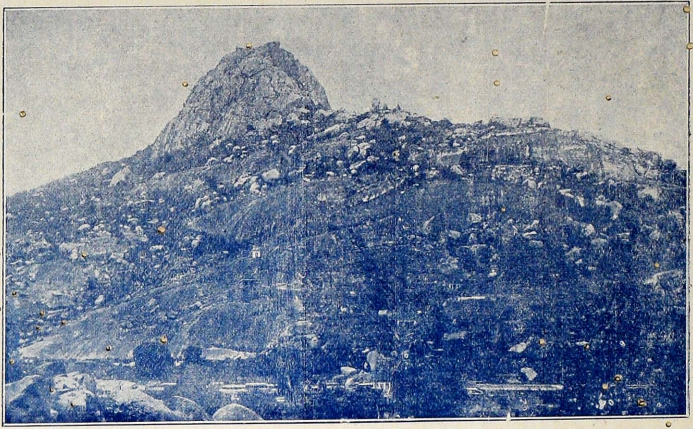
of all creation, that some check should be placed upon this enormous ingress of souls into his place so that his court may not be closely packed with them and cause inconvenience to him. Siva, in his glory, sent *Maya* (Illusion) and *Nandi* (his faithful attendant) to tempt the people into evil ways, and thus afford facilities for people to degenerate and enter into Hell.

Maya assumed the form of a beautiful damsel and appeared so enchanting and attractive, that large numbers of people were drawn into the sexual nets she cast and were led astray. Her guiles and blandishments were so syren-like that even Nandi fell in love with her and courted her company. She cursed him for thus forgetting himself and the commission on which Iswara had sent him and finding that her work was successful in the world she went back to Siva.

Nandi felt the curse keenly and unable to go back to his Master Iswara with the curse of Maya on him, began to do penance with his back *(kakuda)* on the Earth and the four legs turned towards the sky. The hump (called in sanskrit *Kakuda*) of Nandi, therefore, rested on the Earth during his devout penance. Iswara was pleased with Nandy's contemplation, blessed him and observed that the place where he practiced Tapas should henceforth become a sacred mountain and bear the name of Kakudgiri. Nandi kept on this penance for some time more. Iswara killed Tripurasura and got Brahmahattya Dosha or the sin of killing a religious Brahmin and for

expiation from it, Siva had to go round the earth. While he was going so in his *Vimana* with his spouse Parvati, his Trisula or Trident accidently fell upon Nandi and cut his flesh asunder. Seeing Nandi unaffected by this accident Iswara blessed him and told him that from that day forward, the Mountain shall become a sacred one and present four different aspects from the four cardinal directions. Accordingly, strange as this fact may appear to be, the Sivaganga Hill presents a Linga appearance from the North, as Nandi or Bull from the East, as Ganesha or Belly God from the West and as Sesha or serpent from the South. A very fine view of the Mountain as a bull can be obtained while travelling from Tumkur to Niduvanda and as a Linga from the Niduvanda station approaching Sivaganga.

Iswara did long penance in the Himalayan Mountains. During this time Gouri, the daughter of Himavanta attended on Siva. The Gods with Indra got afraid, and with a view to tempt him away from his deep contemplation, tried with the help of Manmatha (God of Love and Sexual desires) to rouse the sexual desires in Iswara. Iswara consented to marry Girija (Daughter of Giri or Himalaya) and Girija Kalyana or the marriage of Parvathi was duly celebrated. The guests assembled from all parts of the world were immensely large and the weight in the North became threatening to upset the balance of the Earth. Brahma and Vishnu observed this phenomenon with anxiety and with a view to set



SIVAGANGA HILL.

as viewed from the North from the New Mutt, presenting at Linga Kara.

matters right and restore the disturbed equilibriam, persuaded Siva to send the great Maha Rishi Agastya to the South. When the Maha Rishi was asked to go to the South to restore the Earth's balance, Iswara promised him that he would enable Agastya to see the Girija Kalyana from any place he might choose to remain.

Agastya went into the South and when he approached Kakudgiri or the Sivaganga Hill, he found it sanctified by holy traditions, soul elevating divine ethereal currents, exhalations from powerful virtuous plants and minerals, purifying and sacred thirthas and selected it as the best place for his residence and contemplation. The place where this Maha Rishi sat for penance is called Agastya Thirtha and this pond can be seen now in the premises of the old Mutt buildings. Indra was terrified at the deep contemplation and sought the help of Iswara. He appeared from Pathala as *Gangadharaswara* and blessed Agastya. The Maha Rishi desired to see the marriage and wished to have the holy water of the Ganges for the Panigrahana or the marriage rites. He invoked Ganga to come up and accordingly Ganga came up at the time of the Makarasankranti or the entre of the Sun into Capricornus and Agastya performed the Girija Kalyana with the holy water. Since Siva was there and Ganga came up at the invocation of Agastya the place has been sanctified as Sivaganga and every year, after the occurance of the most wonderful physical phenomenon of the oozing of water on the top of the Mountain at the time of the

solar entre into Makara, Girija Kalyana is performed with this holy water and great festivities, visited by many people, are kept up on a grand scale.*

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*NOTE:—On the top of the summit of this sacred Hill, there are two pillars from beneath one of them comes out water in a small stream on the *Makaraṣankranti* every year. It is attended by a large number of people and the attendant priests receive this water into two pots one of which is sealed and sent away to the palace of the Maharaja at Mysore and the other is utilised for the God's puja.

I was present on one occasion at this wonderful physical phenomenon. At that time the Solar entry took place at about 23-40 ghatis after sunrise on Wednesday the 12th January 1870 A. D. Till about 3 o'clock in the evening on that day the sky was quite clear and not a speck of a cloud could be seen anywhere. Over 500 people including local Amildar and other, officers were present on the summit. There is a tiny pit near one of the pillars, and suddenly a small cloud hung over it. The pit was perfectly dry before and contained no trace of water. The priests and others had a lot of puja articles and two silver pots were kept ready for receiving the holy water. The cloud sat upon this pit for about half an hour and then cleared away, leaving beautiful, clear and sweet Ganges water as they informed me. This phenomenon witnessed by me in person was passing strange and unaccountable. Those present at the spot prostrated themselves before this wonderful phenomenon and each person present there got a little quantity of the holy water (a tiny spoonful) to drink. At once one of the pots was filled with this water, covered, sealed and sent away with proper escort to the palace of the Maharaja at Mysore, and with the rest the purposes of local worship were served.

CHAPTER III.

PLACES OF INTEREST IN SIVAGANGA.

THE ascent to the Mountain is from the Northern side. From the new Mutt which has been built by the present Guru on a grand scale in a commanding position, the view is simply superb. A rapid succession of pleasant ideas passes in the observant mind of an intelligent spectator and elevates his powers of conception of nature and its glorious work all round. The first entrance with a Gopura or Tower faces the North and ascending the finely laid steps, made attractive by red and white stripes, the visitor comes across, on his left, a big Vighnaswara or Belly God and a little higher up stands Veerabhadra. Ascending further up he sees the temple of Kartikeya or Shanmukha and a second tower meets his wondering gaze. Here a bifurcation occurs in the grand flight of steps, one branch leading to the temple and the other to the top of the Mountain.

Pursuing the steps leading to the temple, he passes through a third gate with an imposing tower and comes to the temple of Swarna Devi (or familiarly known as Honna Devi from Honnu in Kannada meaning gold or Swarna), a fine looking place in a hollow cut rock through which he passes again to a Thirtha (sacred pool) called Antarganga. This temple seems to have been very old and the Hoysala Bellala Princes appear to have executed

important repairs in the 12th century A. D., and revived what probably had been a small one, constructed by some pious devotee in the forgotten past.

Behind the figure of the Goddess is shown a *Sri-chakra* (cabalistic figure, when properly executed by a really great man, is able to attract large numbers of people and much wealth) established there by some sage, probably Adi Sankaracharya, who has done so in many important centres like Sringere, Kanchi, Tirupathi, Kumbhakonam etc.

The figure of the Goddess with her eight hands, representing the destruction of Rakta Bijasura (a terrible giant of the Puranic fame) is awe inspiring. The figure of the Goddess, the natural roof in the cavern, the prevailing darkness and religious traditions connected with the shrine naturally suggest sanctity to the faithful pilgrims. Leaving the temple, the traveller passes through a fourth tower to the temple of *Gangadharaswara*, the Chief Deity of the place. The God is Swayambhu or sprung from natural causes, and is allged to have been in existence from time immemorial. The *Panivatta* of the Linga (base) is said to go down every yuga (long period of Indian Astronomical division) and the Linga to grow up. There is a brass rim round the base and if a small stick is thrust into this juncuture it goes down to several feet. The religiously inclined believe this to be the evidence of the above assertion, and sanctity is attached to such phenomenon.

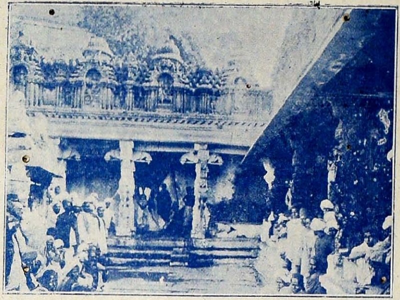
The temple of Gangadharaswara is also in a natural cavern and the roof is smaller than that of Honna Devi's temple. In the outer yard there is a Mantap containing four pillars of black stone bearing inscriptions of Krishna-Deva Rayalu's time.

During the time of the Makarasankranti, when the phenomenon of the oozing of the Ganges water takes place, the temple will be full of water, a circumstance which has been religiously sanctified by the people and which may be due to peculiar natural causes which have yet to be analysed and understood. There are three or four caves which are said to lead to some unknown places. The treasure of the God was formerly kept in one of them but now it is safely lodged in the Nelmangala Taluq office. Kempe Gowda, his son and his minister are represented here by three large brass statues.

Kempe Gowda founded Bangalore in 1537 A.D. and his family acquired Magadi, Savandurga and other territories. Chick Deva Raya of Mysore captured the last of this line in the fortress of Magadi and sent him a prisoner to Sreringapatam where he died. The inscription on the figure of Kempe Gowda shows the beginning of the 17th century, when they were powerful as rulers of a large extent of territory in the Bangalore District with Yelahanka, Nelvangala and Magadi as their capitals. There is a large bell weighing about 2 maunds and producing an agreeable onkara sound. The visitor leaving the inner temple and proceeding towards the East, passes through two gates, in a

dilapidated condition and comes to the Durbar Hall of Kempe Gowda a small and neat stone building. The Hall is supported by four stone pillars finely carved and presenting a grand appearance. The steps from below are finely laid out and the ascent is easy. Going further up he sees a big Basavanna (Bull) hewn out of a solid rock. Towards the East from here lies a Lingayet Mutt, which seems to be fairly old, and a large number of jangamas or mendicants to the number of 12000, of that sect once congregated here and were entertained by their fellowmen. The Thirtha of Parasara is located here and the temple of Veerabhadra adds additional charm to the landscape. The Mutt is well endowed by the late Krishna Raja Wodiyar of Mysore for some private reason. The temple of Veerabhadra is much finer in workmanship, though like the other two, it is also formed out of a natural rocky cavern. The water in the Parasara Thirtha is very cool, clear and refreshing.

From this Basavanna the ascent is not easy, and in some places it is actually very slippery and dangerous. The flight of steps is not broad, and in many cases the traveller has to go through places blocked by brushwood and the roots of the thickly grown trees. Going up he meets the Swarga Dwara (gate leading to Heaven) and all the phenomena above is calculated to partake of the essence of the celestial ether. Below this gate, on a large stone may be seen inscribed the visit of H. H. the Maharaja of Mysore in 1900 A. D. The steps above are



Interior of Gangadharcswara's Temple.

deep, slippery and narrow, and weak and nervous people, cannot ascend them with safety. Specially this will be the case during the windy and rainy season. A slip will certainly prove most dangerous and enevitably send the man to instantaneous death. By way of help some kind-hearted gentleman has placed iron bars which will afford some safety to the unsteady traveller. Going up a little higher he sees the Kanada Thirtha, sanctified by the name of Kanva Maha Rishi, who is alleged to have done Tapas here for sometime. There is a small temple dedicated to Kanadeswara from where turning right up above the head one can see two big hooks at a tremendous horizontal height from which it is stated two bells of enormous size (each one maund in weight), one made of pure gold and the other of pure silver, were hung up at a great cost by His late Highness Krishna Raja Wodiyar. The clever architect who managed to fix the hook in a most inaccessable and dangerous projection of the rock and attach the enormous gold and silver bells removed the gold bell (worth about 25000 rupees) on the same night. The height of the projection of this rock on the top, from the bottom is about 200 feet and it is a great wonder, how the fellow managed to get at it in the night and carry it away clean out of the huge encampment of H. H. the Maharaja and naturally guarded by such a large number of sepoys and other intelligent officers. The silver bell was stolen after some time and then a brass bell was fixed with great difficulty. Even this has not been respected by the thieves and one

wonders when looking at the tremendous height between the platform below and the underroof of the projecting rock above, how on earth could a thief manage to remove and carry away such huge bells without the slightest noise or intimation to the people below. Human ingenuity is most remarkable, and the acuteness. intelligence and work of the bravest criminals is often most inexplicable and defies all powers at delineation. Going up from Kanada Thirtha the landscape widens its range, the scenery is grand and picturesque and the mind of the spectator is enlivend and elevated. Numberless tanks of various calibres, wide fields of rice and sugarcane, topes of coconuts and other fruit bearing trees, villages and town and hills of fantastical shapes, can be seen for miles around and the Panorama is grand and striking. Standing on the top of the hill one can see the mills of Bangalore, Peaks of Nandi range, and Deva Raya Durga, and other towns and villages scattered all over the area and presenting tiny fairy-like appearances. Even the dullest of brains is roused to admire nature and its mysterious work and powers of contemplation rapidly succeed in the minds of the educated and the religious. God's inimitable work is gloriously shown and all the trouble and fatigue taken by the weary and panting traveller are richly compensated by the intellectual refreshment he gets by observation and contemplation on the top of this sacred Hill, around which have grown up religious traditions of hoary antiquity. On the top of the mountain, towards the East is a single projecting rock. Below

this yawns an abyss of 2 or 3 hundred feet, in depth and threatens with no idle terrors, the very existence of the person who ventures to make a *Pradakshina* (going round the sacred Bull) to a Basavanna which stands on the projecting rock. Formerly there were four small stone pillars, surmounted by a rocky canopy and affording at least a pretence of support to the daring individual who went round this Basavanna. This work is in delapidation and the Pradakshina has now become an almost miraculous act. Tradition says that barren women who go round this Basava become pregnant and bear children.

Some time ago a young barren woman attempted this dangerous task and slipped, with the result that not a trace of her could be found or identified. West of this Basavanna is a small temple and two stone pillars, from the Eastern side of which oozes out the Ganges water during the entry of the sun into Capricornus and which has greatly added to the sanctity of this interesting Hill. Girija Kalyanam takes place after this natural phenomenon. This is the highest attitude of the Mountain and the visitor has a fine view of the surrounding country. The number of steps leading to the top of the Mountain is said to be exactly as the number of *Yojanas* from Sivaganga to Benarese, and therefore an ascent to the top of this sacred Hill is alleged to give all the merit which a devout pilgrim secures by travelling to Benarese. Hence this is called the Dakshina Kasi or Benarese

of the South. The Sathalapuranas (local legends and traditions) assert that the name of the Mountain changes with each *Yuga.* Hindus have four yugas or astronomical periods of long reach. In *Krita* (golden age) *Yuga* the Hill went under the name of *Mandakini* and Vasista Trisanku and Harischandra are said to have visited the place and worshipped Gangadharaswara. In *Treta* (silver age) *Yuga* it was called *Yekashrungadri* (one-peaked Hill) and Jamadagni, Parasu Rama and Sri Rama are alleged to have paid their worship to the Holy God. In *Dvapara* (Bronze age) *Yuga* it was called *Pungavadri* (chief mountain) and Suka, Sounaka, Krishna and Dharma Raja with his brothers paid their homage to Gangadharaswara. In *Kali* (iron age) *Yuga* it is denominated as *Kakudgiri* and Vyasa, Janamajeya Parikshit and Vikramaditya came and worshipped here. This Dakshina Kasi contains 64,000 Thirthas or sacred pools of water and the following eight are considered to be the most important.

A short description of them will be given here for ready reference and identification.

I. AGASTYA THIRTHA :—A small pond now situated within the premises of the old Mutt, and sanctified by the penance which the famous Agastya Maha Muni performed near it in the good old times. The water is not considered to be healthy but a bath or two taken in it will not prove injurious.

II. Kapila Thirtha :—This is high up in the mountain on the South East and is a small pond about 10 ft. square. The water is very chill and a bath here is said to remove the sin of killing a pious Brahmin or, Brahma Hatya, A Raja's son who was striken by this heinous sin was purified from it by a bath here, so say the local traditions.

III. Kanada Thirtha :—Reference to this has already been made and this is a small pool with a rock cut roof over it. The water is cold and agreeable. This Thirtha enables the devotee to gain his desire and a prince got back his lost territories by taking a religious bath. The scenery from here is picturesque and it is from here that one solid block of tremendous rock rises abruptly and is called the Kumbhi on the top of which are the pillars from where the Ganga water oozes during the Makara Sankranti.

IV. Kadamba Thirtha :—Is on the Western side of the Hill and has been sanctified by Vyasa and other Rishis from their baths.

V. Moudgalya Thirtha :—Is a good pool towards the South of the Mountain and a dip in this secures children. Rama and Vasista honored it by their baths.

VI. Parasara Thirtha :—Is situated towards the East of the Hill, near the Lingayet Mutt, and contains very excellent and healthy water. Generally a bath is not permitted here.

The water flows through mountain crevices and is about 5 feet deep. A monkey which bathed here and which had that form from a human being, by a curse, is alleged to have lost its curse and regained the original human form.

VII. Maitra Thirtha :—Is situated in the foot of the Mountain towards the East. A King who had been cursed by a Rishi to become an elephant and lose his territory, regained his human form and kingdom by bathing here.

VIII. Ganga Thirtha :—Is situated in the North West of the Hill and is sanctified by the bath of Bhishma, the venerable Commander-in-Chief of the Kurus and a great yogi and devotee of the Almighty, the best and the greatest of the Mahabharata heroes as Hyder very rightly remarked after hearing the whole war of Mahabharata.

Besides these Thirthas, there are said to be four holy rivers which are undercurrents, called Kumudvati, Bhogavati, Gandhavati, and Abjavati. Another pool by the name of Antarganga is sanctified by a tradition that it came up from Pathala or Nether world when Swarnamba the Chief Goddess of the place, who killed the terrible giant Raktabijasura, felt thirsty and cleft the rock with her mace. Antarganga came up and she drank cool and refreshing water from it. This is sitnated at a comparatively slight elevation and almost all the pilgrims take a

bath. A big statue of Veerabhadra stands at its side and persons possessed of Devils or evil spirits are made to bathe here and pour a little water on the feet of Veerabhadra when the evil spirit comes out. Many come and go away cured as they say by this simple process.

The Kshetra is also known as Bhaskara Kshetra situated between the two mountains Mandakini and Matanga. Another pool is honoured by the name of Kamandala Thirtha which sprang up when the great Adi Sankaracharya, the founder of these Mutts, wanted to do his Sandhya Vandana and wanted holy water for that purpose. Almost all the Sringeri Gurus who visited Sivaganga made it a point to bathe in it and make ablutions. The late Sringeri Jagadguru, who visited Sivaganga a couple of years ago, spent nearly ten hours at this sacred pond engaged in deep contemplation. This Hill therefore has not only been sanctified by the visits of the greatest men and saints in India, but also possesses, physical and mineral properties, which have a great tendency to purify the body, elevate the mind, and rouse the inner faculties of man in the direction of moral, religious and contemplative nature. It is well worth a visit by every man who loves nature and its grand Author—Para Brahma.

CHAPTER IV.

HISTORIC ACCOUNT OF SIVAGANGA.

POLITICALLY Sivaganga, of our present history, does not seem to have played any important part. During the time of Ramayana, this was more a forest than a populous or well cultivated country. Rama, Lakshmana and Sita appear to have visited these places and there are several traditional accounts of their wanderings. Hiri-Magalur seems to have been the most Western place visited by Rama when Lakshmana refused to carry his brother's arms and Rama gave up the journey observing that "the soil is uncongenial for love or honesty." Banawar is the place where Rama was desired by Lakshmana to take his arms and carry them himself and it means in Kannada *Bana* arrows, *Horu* carry.

Traditional lore is richer in describing the events of Pandava wanderings here during their Agnyata-Vasa (incognito state). Benki or fire was supplied to Kunti for preparation of food at Benkipura near Shimoga. Gada Thirtha or Ghalikeri in the Bababooden Range is pointed out as the tank of water brought into existence by the Gada (mace) of Bhima at the request of his mother Kunti. Bhimana Garadi near Tyakal is a splendid cave where that powerful hero practised his physical exercises. *Garadi* in Kannada means a gymnasium or place for physical exercise. Ayvarakhanda Pura (or *Aygonda-*

pura) about 10 miles from Bangalore was the place where the five Pandu heroes lived for some time as the name *Ayvara* five *Khanda* division and *Pura* city denotes its own origin and history.

The temple of Dharma Raja in the city of Bangalore indicates the visit of Yudhistira to this place. Such facts can be collected in large numbers and marshalled out. Agastya gave the *Mantra* of Aditya Hridâya—or how to recoup special solar energy from the Sun—to Rama when that great warrior was almost in despair at the wonderful sight of Ravana's heads springing up again and again as he went on cutting them with his arrows. and enabled him to kill Ravana. Sivaganga was visited by Rama and his party, Vasista his great Guru, Maha Rishis Kapila, Agastya, Kanada, Kanwa, Vyasa, Suka, Sounaka, Mudgala, Parasara, Krishna and the Pandavas, Parikshit and Janamajaya, Bhishma the greatest warrior and devotee described in the Mahabharata, Chandragupta, Asoka and Vikramaditya. Man is a bundle of electrical energy, and the greatest men in religion, war, learning, piety and moral character necessarily represent the greatest possession of personal magnetic currents. The presence of such people purifies the soil, elevates the mind and makes it moral.

We have undisputed historical evidence to show that the emperor Janamajaya, during his S. India tour of conquest and inspection performed Sarpa Yaga (serpent sacrifice) at Hirimagalur (150 miles from Bangalore) and

granted land in charity to 30,000 Brahmins. The Shimoga copper-plate grants given by Janamajaya in the year 111 of the Kali Yuga (now Kali is 5014 and therefore 5014-111=4903 years old) and revived by the great Hoysala Emperor Vishnu Vardhana are unmistakable evidences of these events. The ancient monarchs were as great men in war as they were in the love of adventure and religious devotion and we have no doubt whatever that Chandragupta who ended his last days in Sravana Belagola, his grandson Asoka and the immortal Vikramaditya all seem to have paid visits to this sacred Hill on their way to other holy places. S. India is full of shrines and sacred places and these have been sanctified by the visits of great men.

The temples of Gangadharaswara and Honna Devi are natural rock caverns and have been greatly sanctified by the worship of Maha Rishis and the visits of great national heroes. During the time of Bitti Deva or Vishnu Vardhana (1104 to 1141 A.D.) the temple of Gangadharaswara was erected and endowed. An inscription dated 1140 A.D. records that Vishnu Vardhana built this and many other temples. In Bijjala Deva's time (1156 to 1167 A.D.) on the anniversary of Kenchana Soma 12,000 Jangamas or Lingayat mendicants are said to have been feasted in the temple of Gangadharaswara. The Brahmin Basava, the founder of the Lingayat sect, flourished in Kalyan during Bijjala's time and his devotees seem to have been very large to arrange for such a grand feeding.

The first Queen of Vishnu Vardhana, Santala Devi is said to have died in Siyaganga when she came there on a pilgrimage. These temples seem to have assumed decent forms during the 12th century A.D. An inscription dated 1196 A.D. in the Kalyana Mantapa of the God, records the grant of the village of Kenkere to the God in order that Bellala Deva might rule the Earth in peace and wisdom. This was the great warrior and conqueror Vira Bellala (grandson of Bitti Deva) who ruled from 1172 to 1219 A.D. Vishnu Vardhana was converted from Jainism to Sri Vaishnavism by Ramanuja Charya and though they were nominally Vaishnavas, the Bellalas were not only tolerant but also charitable to temples dedicated to other faiths.

The pillar on which the lamp is lighted in the temple bears an inscription dated Saka 1288 (1365 A.D.) and seems to have been set up by Mara Dasa son of Heggunda Baira Dasa.

In 1152 A.D. (the reign of Vira Narasimha Bellala) a portion of Bitta Samudra village was given to the worship of Gangadharaswara by Sivanna. In the cyclic year Nandana of Saka 1454 (1531 A.D.) Achuyta Raya Emperor of Vijayanagar granted the village of Sripattur Halli to the God's worship at the time of the Sun's eclipse. The great Krishna Deva Rayalu ruled from 1510 to 1530 A.D. and Achuyta Raya succeeded him. Bhandi Basavana, Commander of Emperor Sadasiva Raya, granted some sarvamanya villages so that Ganga-

dharaswara might have proper worship and bless his emperor. This insription is dated Krodhi of Saka 1466 or 1543 A.D.

Magadi Kempe Gowda, the founder of a line of Polyagars, who ruled over an extensive territory for over two centuries, greatly added to the importance of the place and built many gateways, walls and houses and Sivaganga owes much to him. The place is of great religious and historical antiquity and the founding of a Mutt (religious institution) by one of the direct successors of Adi Sankaracharya on the throne of Sringeri, added considerable stimulus and improved what otherwise should have been a holy shrine in the midst of clusters of rocky hills and low jungles. In the earlier centuries of the Christian era the powerful line of Ganga Kings extended their conquests and Sivaganga lay in their territory. Later on it seems to have passed under the political supremacy of the enterprising and conquering Cholas. Cholas were ousted in their turn by the warlike Bellalas and they were subdued by the Vijayanagar Emperors. Then came Magadi Kempe Gowda and his descendants were conquered by the Mysore Rajas and they were in turn suppressed by Hyder Ali. After the fall of Seringapatam the British restored the old line of Mysore Rajas and now Sivaganga belongs to the Province of Mysore and is situated in the District of Bangalore. Hyder was much in favour of the Sivaganga Mutt and gave it several privileges. The expansions and contractions of religious institutions, as of political organisations, depend upon the

personal energy, character, learning, statesmanship, activity and luck of the *head* who presides over its destinies for the time and when a continuous line of able successors rules over it, the institution is sure to prosper and progress. Religious institutions have a great affinity for political support and where this is easily secured its expansion becomes a certain fact. Political and Religious organisations go hand in hand, and where there is mutual sympathy and support between the two, their progress will be ensured. Individual energies play most important parts, and they depend mostly on the methods pursued in the march of success.

CHAPTER V.

ADI SANKARACHARYA.

THE name of this great Indian Sage and Adwaitha Philosopher, raises many pleasant religious and Social Associations in the minds of his readers. Malayala, where Sankaracharya was born, is a remarkable strip of country on the Western coast of S. India, a land rich in mineral and material productions, a region where the matriarchal form of descent and succession still prevails, a country where the customs and manners strangely differ from those which obtain in other parts of India and a territory which is hallowed by the name of Parasu Rama (one of the ten incarnations of Maha Vishnu) as the reclaimer of this fertile portion from the Western or the Arabian Ocean. Sankara was born at Kalati, a village now five miles from the Angamali Railway Station situated in the Travancore State. Two thousand years ago, this was a large and influental Agraharam and the seat of religious and learned Nambudri Brahmins of the Andhra sect whose religious rules considerably differ from those of the rest of the Brahmin community in India. Namburis are the direct descendants of the faithful band of Brahmins who followed the famous *Kshetriyaslayer* (King Killer) Parasu Rama and from whom they have received certain institutions which appear peculiar even unto this day. Vidyadhi Raja, the

paternal grand father of Sankara was one of the richest Namburi Brahmins and apprenticed his intelligent son Sivaguru to the most learned Brahmin of the place for education. The young man became well versed in all the Sastras and the Vedas and as Vidyadhi Raja was himself one of the greatest pandits of the day, he rejoiced considerably when Sivaguru came back from his studies and discussed with his learned father on the most knotty points of philosophy and Vedantha with a clearness, intelligence and argumentative power which greatly delighted his parents and those who came in contact with him. Sivaguru was married to *Sati* the beautiful and virtuous daughter of Magha Pandita, a learned and well to do Namburi Brahmin. After the demise of his parents Sivaguru and his wife Sati lived a pious and happy life, extending charities on all sides without distinction of caste or creed and commanding the admiration and respect of the people all over the country. Time passed on and they had no children to bless their home. The couple then feeling keenly, the want of legitimate successor to perpetuate their memory and inherit their wealth, went to the holy shrine in the Vrishabhachala Mountain in the neighbourhood on the picturesque banks of the Purna River and made severe penance, leading a very simple life and persisting on the roots and bulbs procured in the mountain. Siva was pleased with their devout prayers, appeared in a *Dream* to both the parties and asked Sivaguru whether he wantad long lived and ignorant children or a boy who would be a *Sarvagnya* (all

knowing) versed in Vedas, Sastras and Puranas, but who would live only for a short period. Sivaguru preferred the later alternative as also his virtuous wife and Sati became pregnant and bore Sankaracharya as the fruit of Siva Sakti or the Energy of Siva. When this extraordinary child was born the joy of the parents knew no bounds, alms were distributed among the poor, Brahmins were fed on an extensive scale, cows and other useful aricles were given in charity to the deserving Dwijas or Brahmins and the whole country rejoiced on that happy day. The birth of Sankara, as an incarnation of Siva, sent a current of ethereal joy among all the creation which produced many auspicious omens. Trees and creepers bore good fruits and flowers. Rivers contained clear floods, clouds showered refreshing rains, wild animals gave up their cruel nature and mixed freely with domestic animals and people all over the country felt peculir joy on that fortunate day. The horoscope is given in Sankara Vijaya Ch. II st. 71 but the brevity of the style has given rise to many different views on this most important point. Indian astronomers have not taken the trouble of calculating the correct position of planets as given in Sankara Vijaya. There are some Indians, who wish to please the orientalists and construct a horoscope making the birth of Sankara fall in the 8th century A. D. When astronomically tested they fail and reveal their ignorance. The following is a tentative horoscope.

	Sun Mercury	Lagna Venus.	Rahu.
	Rasi Diagram.		Moon.
Mars.			
Kethu.	Jupiter.	Saturn.	

Sun, Mars and Saturn are said to be in exaltation. Moon occupies his own house as also Venus. Jupiter aspects Birth and Venus and also the Moon. From Moon the position of the planets is most inspiring. As he was born under Siva's influence and as the infant was a source of delight to all those who beheld him the child was called *Sankara* and he grew very intelligent and extraordinarily active. Sivaguru however was not destined to enjoy this pleasure for a long time as he died in the third year of Sankara. By that time the child showed indications of profound intelligence and remarkable familiarity with the Vedas and the Sastras. He was a beautiful and well devoloped child and many rightly imagained that he was an incarnation of some great Power from the above. As in the case of Krishna and other great incarnations, there were exhibitions of great psychic powers along with the ordinary playfulness of childish proclivities and a few of the wonderful deeds he performed when Sankara was only 7 years of age may be recorded here for ready reference. The strict rules of Brahmacharyasramam and specially when a boy is undergoing his educational career under a Guru, required him to beg his food (Bhikshanna)

every day, although Sankara was from one of the richest Namburi families in the country. While he was engaged in this mendicancy for food, he went to a poor Brahmin's house and repeated his request for food. The lady of the house was in absolute poverty, and as she was a virtuous and noble lady, she felt keenly at her inability to comply with the request of this Brahimin lad whom she rightly took to be an extraordinary child. She searched in her house and found a Embilica (Amalaka) and gave it to him saying that however much she may desire to extend her charity to him she was perfectly destitute to give him food and therefore requested him, in a touching tone, to accept what little she was able to give in the shape of that Amalaka fruit. Young as Sånkara was, he was greatly affected by their poverty and her noble and sympathetic behaviour and at once began to pray to the Goddess of wealth, Lakshmi. In a short time, pleased with his prayers, *Loka Matha* appeared and observed that she knew the object for which Sankara prayed to her, but as their previous Karma was bad, they were not entitled to get any wealth in this life. Undaunted at this refusal to grant his prayers the little Brahmachari pointed out that the house lady, though absolutely poor, managed to give him in charity a fruit which was all she could find in the house and as this act of charity was done with a pure and sympathetic mind Lakshmi may graciously extend her mercy and grant them wealth. She granted his request and the house of the poor Brahmin lady was at once filled with Amalaka

fruits of gold. And from that day they became extremely rich and lived a happy and religious life. This act of sympathy for the poor, and manifestation of divine power on the part of Sankara when he was only a child, was highly appreciated and admired by the people all round, and they respected him as the manifestation of God's miraculous power. After the 7th year, Sankara returned to his house and spent the time in philosophic studies comforting his mother and attending to her work. One day she went to the river, which was about half a mile from their home, and felt considerably fatigued in not being able to carry the water back to her home. Sankara saw this difficulty, went to the River Purna, and managed to bring the water with the help of some other Brahmin lady. After returning home he prayed devoutly to the River and early in the morning, saw, to his satisfaction, that it changed its course and was flowing close to his home. This phenomenon greatly surprised the people and many held that Sankara was a veritable incarnation of Siva. In his 8th year when he was about to go away to be ordained as Sanyasi, Krishna Murthi, God in the temple close to the river bund, appeared to him in a dream as a Brahmin and said—"You got the river close to your house for the convenience of your old mother. But it is corroding into my temple and beating its waves against my statue. It is not right that you should go away subjecting my temple to this inconvenience." Sankara at once got a separate temple built by his divine power and removed the Vigraha (Krishna Murthi) and established

it with the necessary religious rites. This was a miracle highly praised by the learned of the Malayala country. (see S. V. Ch. V.) He was a wonderful genius and posseseed of extraordinary divine grace and power. These performances were nothing more than indications of his future greatness and *mahima* energy.

Before he was five years old Sankara knew more of Vedantha and philosophy than any body else in the country. He received ordination from Govinda Bhagavat Padacharya and had the upanayana ceremony performed in his 5th year (see S. V. Ch. IV. sts. 11—15.) He was ordained as a Sanyasi in his 8th year. When thus completing his eigth year, he was visited in his house by several Maha Rishis and they had a long conversation with Him on Vedantha. The mother was anxious to know how he was able to converse with such Mahatmas and after due prostration before them, she folded her hands and requested them to let her know who her son was and how long he would live. The Maha Rishis gathered —Agastya, Dadhichi, Tritala, Upamanyu, Gautama etc. —were silent and Agastya, thus observed "your son is a representation of Siva's energy and he is the most learned among the scholars of the world as also among the celestials or Devatas".

We have come to pay him our respects. As regards your other question of longevity, you know that when you did penance, Siva Guru agreed to have short lived but an all-knowing son. This is Iswara's gift. Sankara's

life was originally fixed for 8 years, but as he has done good Karma by his philosophic studies, contemplation and behaviour towards great Mahatmas, they are pleased to give him another term of 8 years." Thus observing they disappeared (see S.V. Ch. IV. st. 48). Sankara went on his lecturing tour in his 12th year, visited Benarese and was ordained by Siva to write commentaries on Brahma Sutras, Upanishads, and Bhagavadgita. He went to Badarekasrama and completed his invaluable commentaries on the above immortal works. In his 16th year he returned to Benarese, and met Veda Vyasa and laid all his writings before that Maha Muni and got his approval. As he was about to complete his 16th year, he requested Vyasa to stay there for a while so that he may leave his body and finish his mission. Vyasa, who was highly delighted at the splendid commentaries of Sankara, observed thus, after a short contemplation—"You have written works which give pleasure and knowledge to Atma Vettas (men who are deeply engaged in the study of Para Brahma and the relation of the soul to Him). They are willing to show their appreciation by granting you a *Vara* or favour. Vidhi (your original Karmaic Destiny) gave you eight years of life. This was prolonged to 16 years by your *Satkarma*, or good work and behaviour and now the Mahatmas extend your life by another term of sixteen years, under *Iswara Agnya* or Divine command. You have to leave your body when you are thirty-two, after finishing your noble work of revival of the sources of real knowledge in the field of philosophy which

is now over-grown with the wild weeds of *Durmatas* or heterdoxical doctrines and false systems of religions. If you go away now these Bhashyas of yours will be like little infants who have lost their mother. For a healthy growth of children, until they are able to take care of themselves, a mother's care is needed. So also your Bhashyas (commentaries) require your care by preaching, lecturing, discussions and explanations until they take proper root and flourish in the fields of Vedanthic philosophy. You have thus to benefit the world and therefore to live up to 32 years and complete the valuable work you have so well begun." (see S.V. Ch. VII).

It is not possible here to give a description of all the works Sankara has composed nor to detail elaborately his activities in the fields of religious discussions, lectures, arguments and refutations. Volumes may be written upon them and volumes have been actually written by scholars of great eminence, European and Native, on Sankara, his work and his productions. In fact, Sankara revolutionised the religious thought of his day and established Shanmathas or six systems of philasophy, which are holding the highest position among the various religious doctrines and which have given Sankara a rank in the iutellectual and religious field hardly attained to by any other sage in the world. European writers are loudest in their praises of Sankara and his valuable philosophical writings and a few quotations may be made here for the ready reference of our readers. Sankara was

ordained as Sanyasi in his 8th year by Govinda Bhagavat Padacharya, on the banks of the Narmada. Buddism was on the ascendent and its downfall may be traced to the appearance of Sankaracharya, Bhattapada and Akalanka Deva. Bhattapada was an illustrious scholar and strenuously opposed the claims of Jains and Buddhists. He said that as these were Kshatriyas and Vaisyas they were, by nature, incapable of the highest spiritual development and as this faculty was inherent in the Brahmins they were capable of the highest spiritual expansion. "Sankara", observes a European writer, "was a great religious reformer and teacher of the Vedantha philosophy (Uttara Mimamsa). His life was spent in religious controversy with the professors of various religious sects, whom he successfully refuted as recorded in Sankara Vijaya and several other similar extant works. He visited the greater part of India and eventually went as far as Mount Kailasa. Setting up a *Linga* at Kedara he returned by way of Ayodhya, Gaya and Jagannath to Prayaga or Allahabad where he met the illustrious Bhattacharya who had, it is stated, ground the Buddhas and Jains in oil mills. (see S.V. Ch. VIII st. 1) Bhattapada, also called Kumarila, declined to argue with him and referred him to Mandana Misra who had married the younger sister of Bhattapada called Sarada, an incarnation of Saraswathi (Goddess of learning and knowledge). Sankara met Mandana Misra at the town of Mahishmathipura on the banks of the Narmada and defeated him in Vedanthic discussions. These episodes

are beautifully illustrated by Mâdhavâcharya (Vidyaranya) in Sânkara Vijaya. Then came Saraswati, his learned spouse and Sankara could not meet her successfully on questions and experiences relating to sexual sciences. He requested her to give him time to obtain knowledge on these matters, went to Amarapura, animated the dead body of its King Amara and learnt all the secrets of the sexual matters by observation and experience. This incident is referred to as his *Parakaya Pravasa* or taking out his *Sookshama Sharira* or ethereal body, inplanting it in another dead body, raising it to life functions and gaining knowledge of sexual matters thereby through that body. After serving the purposes for which Şankara had to animate the dead body, he came back in an ethereal form to his own body, which he had deposited in a mountain cave guarded by his own deciples and raised it in its natural form. He then returned to Saraswathi and defeated her in discussions on sexual and philosophic matters.

Saraswathi had to take the birth of a woman, by a curse from the famous Durvas Muni and her liberation from it was announced on her meeting Sankara Charya and discussing with him. She completed her mission and was about to ascend to Brahma Loka, in her divine form, when Sankara bound her with his prayers (*Vana Durya Mantram)*, and brought a ray of her grace to Sringeri and established not only a shrine for Sarada but also a pontifical throne, whose occupants are called Jagad Gurus, and who command great learning, respect and in-

fluence. The title of *Sarvagnya* or all knowing had not been obtained by any individual from the South. The shrine or throne of Saraswathi, in Kashmere, was guarded by the most learned in the North and one who, after success in the philosophical and Vedanthic discussions and the display of all-round and profound knowledge in the Vedas and the Dharmasastras, was permitted by the guarding pundits to ascend the throne of Saraswati, could alone assume it. Sankara was anxious to get this title and after some stay in Sringeri and regulation of the proper worship to *Sarada* he went to the North and accomplished his desire by mounting on that throne after a complete intellectual success over the best Pundits there. The throne of Saraswati on which Sankara sat and got the title of Sarvagnya, is still shown to the pilgrims in Kashmere. Sankara's influence and fame have been ever widening and they have been perpetuated in his valuable writings. A European writer observes thus— "He is the most celebrated of all commentators, and his works are almost endless, including commentaries on the Upanishads, Brahma Sutras, and Bhagavad Gita. The sect of Vedanthists, founded by him, has always held the highest reputation for learning and is distinguished for the cultivation of the study of Sanskrit and especially of the Vedic literature. It is also the most unsectarian, admitting, in fact, all other objects of worship as but manifestations of Siva or Maha Deva or the Great God." Sankara's system is based upon the *Adwaitha* or *non-dualism.* Universe is not distinct from Para Brahma. He is

the only existing *Being*, the sole cause and supreme Ruler of the worlds. To know Para Brahma is the highest good. The attainment of complete *gnana* or divine wisdom produces Moksha or final liberation. The mind of man, narrowed by previous states of existence and evil Karma, is not able to grasp the problem of the existence and inscrutable ways of the First Cause, neither can it elavate itself at once to the contemplation of the Infinite Intelligence. By sincere devotion and worship of the inferior Deities, and performance of Vedic rites and rituals the mind must be purified and ennobled, till, it will be in a state fit to amalgamate itself into the essence of Para Brahma and become one with it. Sankara's creed thus tolerates the worship of all Deities and the following are recommended by his doctrines as fit objects for devotion—Siva, Vishnu, Surya, Sakti, Ganesha, and Bhairava, avoiding the objectionable portions among these forms of worship. "Individual souls emanating from the universal soul Para Brahma are like the innumerable sparks issuing from a blazing fire. From him they proceed and to him they return being of the same essence. The body, with its organs, is governed by the soul, which has neither birth nor death. It is a part and parcel of the Divine Essence and as such it is immortal, infinite, intelligent, sensient, omniscient and true. It is governed by the Supreme God. Its active manifestations are not of its essence, but inductive through its organs. A workman takes his tools, labours and undergoes pain when working with them but he reposes and enjoys peace and

happiness when he lays them aside. The soul suffers, like the artisan, when it works through the bodily organs but when divested of them, it is at rest and happy when it returns to the Supreme Lord. It is not a free and independent agent but is made to act by the Supreme God who causes it to do in one state as it had purposed in a former state of existence. According to its predisposition for good or evil for enjoined or forbidden deeds, it is made to do good or evil and thus has its retribution or rewards for previous works." It is extremely difficult to condense into a nutshell the vast erudition and able arguments which Sankara brings into his works and the amount of pleasure and coviction one derives by reading his inimical style in the original writings can never be properly estimated. Correct translations of his commentaries are almost impossible in a language in which the constructive capacity is so lamentably wanting. Sankara established four Mutts in the four directions, one at Badari Narayana in the North, one at Jagannath in the East, one at Sringeri in the South. and one at Dwaraka in the West.

As he presided in Sringeri, in person, for some years, its Mutt assumed a great prominence and a line of worthy successors has added considerable influence to it, as a religious organisation.

When Sankara was about to be ordained as a Sanyasi his mother objected and desired him to marry and live a grahasta (married man) and perform her funeral rites like

a good and dutiful son. Sankara promised to be at her side whenever she thought of him and agreed to perform her funeral ceremonies although he had taken Sanyasa. She thought of Sankara during her last moments and he was by her bedside. She was delighted at his presence and dutifulness and bade him perform her last rites and enable her to ascend to *Punyaloka* (world of merit or heaven). After her death Sankara invited the co-operation of his relations in the performance of funeral rites, but they refused to show any help, so much so that they did not even give fire to light the funeral pile. Sankara, enraged at their inhuman conduct, cursed them and rubbing the right shoulder of his dead mother, ignited fire and burned the body according to the Vedic rites.

Sankara offered them three curses.

I. that they should become Vedabahyas or forbidden from proper Vedic studies.

II. that no Sanyasi should accept from them Bhiksha or alms and food

III. that their graveyards should be within the premises of their houses.

Sankara also instructed King Rajasekhara of Kerala to enforce these curses and see to their faithful observance.

(See S. V. Ch. XIV st. 47 to 49).

There are two versions given about his end. Some

records speak about his entering into a room at Sringeri after he finished his mission and from which he never returned, having gone to Kailasa with the same body. Others say he left Sringeri and came to Badarikasrama and sent away all his desciples to their respective mutts. Sureswaracharya (Mandana Misra,) went to Sringeri and the present line of Gurus are his direct successors. Sankara then went to Kedara, and seeing the people suffering a great deal from severe cold he caused a (Agnikunda) geyser or a well with warm water in it for their convenience and comfort and devoted himself to the contemplation of the Almighty. The Devatas or celestials came and prayed that Sankara might go to Kailasa, from where he had gone to remove the wild weeds of religious ignorance, and a Vrishabha Vahana (Sacred Bull of Siva) came and he ascended in the midst of great rejoicings among the Devatas, to Kailasa. Valuable collection of Sankara's works are being made by eminent scholars, Native and European, and the reader, for more detailed information, is referred to such exhaustive works.

A list of some of the most important of Sankara's works is given here—

1. Commentaries on the Ten Upanishads.
2. Do. on Brahma Sutras.
3. Do. Bhagavadgita.
4. Do. Sanat Sujateeyam.

5. Do. Nrisimha Tapànyam.

6. Do. Vishnu Sahasranamam.

7. Upadesa Sahasri.

8. Amarakam.

9. And many other Stotrams, and Vedantic Prakaranas. Sankara's commentaries are written in Sanskrit in an easy, flowing, dignified, concise and attractive style and very few writers in that language can come up to his high standard of composition and clearness of expression. Excepting the great wilderness of learning, sage Vidyaranya (Mâdhavâcharya) the founder of the Dynasty of Vijayanagar Emperors, no other writer in Sanskrit seems to have made such noble and sincere attempts to unravel the real mysteries of Vedic, Upanishadic, Brahma Sutraic and Geetaic literature as Sankara has done.

CHAPTER VI.

MÂDHAVÂCHARYA OR SRI VIDYARANYA.

A SHORT sketch of the work of Mâdhavâcharya in the history of these *Mutts* is an absolute necessity, as he was not only the greatest and most voluminous writer and commentator among the Indian scholars, ancient or modern, but was also a historial and political personage of extraordinary attainments and statesmanship. Sankara had almost no political touch in his wonderful career and his work lay principally almost in the folds of religious activity and revelation of the hidden secrets of Brahma Vidya as evidenced in his commentaries. Taking a greater share of religious responsibility than Sankara in the propagation of the hidden treasures of the Vedas and the Shastras by his immortal Bhashyas, Vidyaranya excelled all his predecessors on the Sringeri Throne by his wonderful political activity as displayed in the foundation of the Sangama Dynasty of Vijayannagar, in the revival of that noble city in colossal proportions and in extending and guiding its fortunes for over half a century during which time it rapidly assumed a rank in political power, extent, influence and wealth which have been the wonder of modern readers. When Mâdhavâ appeared on the pontifical throne of Sringeri, after his splendid intellectual achievements in the fields of Vedic commentaries and Sanskrit sciences, the political horizon

of Southern India and the Deccan was ablaze with the destuction of the old and the founding of the new dynasties, in a confounded confusion which can hardly be understood by a superficial historical reader. The Sringeri Gurus have inherited a proud title of great political significance from Vidyaranya viz.,—*Karnataka Simhasana sthapanacharya* or founder of the Karnataka Simhasana (Throne or Empire) and it is necessary to give a brief outline of the political and social events which led Mâdhavâcharya to achieve this proud distinction. A brief skectch of the history of Anagondi will be given here for ready reference to our readers. Anagondi, by its natural position in the midst of rocky hills of considerable elevation on all sides, and the river Thungabhadra on the East and South, formed a strong position for purposes of offence and defence for an energetic and warlike adventurer like Nanda Maharaja. It had, from time immemorial, a powerful line of rulers and possessed considerable stores of wealth. Nanda Maharaja, ousted from his own Kingdom of Bahlika, in the North, escaped into the South and finding Anagondi quite suitable for a strong citadel, managed to capture it from the then ruling Prince. He was a brave and wise Prince and ruled prosperously in Anagondi for 63 years from 1013 to 1076 A.D. His son Chalukya Maharaja ruled from 1076 to 1117 A.D. He had three powerful sons (1) Bijjala who established a Kingdom at Kalyan. (2) Vijayadhwaja who ruled in Anagondi from 1117 to 1156 A.D. and (3) Vishnu Vardhana who made conquests in the Eastern coast and ruled there. Finding Anagondi a little unsafe

from the attacks of the pressing Mahomedan conquerors into the South, and led by a phenomenal incident in a hunting excursion of a hare turning boldly against his dogs and biting them, he built Vijayanagar or city of Vijaya and removed the capital to the newly constructed city. This must have been about 1150 A.D. The city grew rapidly in extent and wealth till the year 1336 A.D. when Vidyaranya revived it in very grand proportions and called it after his own name as Vidyanagara. Anuvema succeeded Vijayadhwaja and ruled upto 1179 A.D. Then came his illustrious son Narasimha Deva Raya who ruled for 67 long years, extended his conquests on all sides, consolidated his power and gave it great prominence among the neighbouring Kingdoms. His rule extended from 1179 to 1246 A.D. and his territories have been designated as the Kingdom of Narasinga by the Mahomedan historians and foreign travellers. His son Rama Deva ruled from 1246 to 1271 A.D. He was succeeded by his son Pratapa Raya who ruled from 1271 to 1297 A.D. Then came Jambukeswara, the last of this line of rulers, and he ruled wisely for 37 years from 1297 to 1334 A.D. He was childless when he died and anarchy prevailed. Mahomed Toglak, Emperor of Delhi, captured Anagondi in 1333 A.D. and restored, according to the version of the Portuguese Traveller Nuniz, the Kingdom to Deo Rao, minister to the former sovereign. Pais and Nuniz, two Portuguese travellers whose diaries are preserved and made much of by the European writers, are now found to be quite incorrect and throughly mis-

leading, specially as regards dates and names of those sovereigns. That they are hopelessly erroneous in these matters is amply supported by the inscriptions and archeological discoveries brought to light by energetic workers in that line. The death of Jambukeswara was a signal for anarchy and plunder and the internal quarrels among the various political aspirants convulsed the society from one end to the other. Bands of free-booters committed all sorts of excesses and the country was groaning under lawlessness and oppression. A little diversion here is necessary to understand correctly the events which brought Mâdhavâcharya to the front and the consummate part he played in that political drama which resulted in the establishment of the Sangama Dynasty in Vijayanagar. Sangama Raja seems to have been ruling over a small country on the West of Mysore and had five sons of whom Harihar I. and Bukka I. became Emperors and sat on the throne of Vijayanagar for nearly 40 years.

His eldest son Hukka and 3rd son Bukka were capable military officers and joined the service under the famous Pratapa Rudra II of Warangal as cavalry officers. Mohomed Toglak sent a powerful army to Warangal and after a bloody fight Pratapa Rudra was taken prisoner in 1323 A.D. and sent to Delhi. In the confusion which ensued, after the capture of their Sovereign, Hukka and Bukka managed to escape and reached Anagondi in safety after some romantic adventures. Here they

met Mâdhavâcharya, their Kula Guru (family priest) engaged in deep contemplation on Bhuvaneswari the God-dess at Hampi. Madhava seems to have become poor and prayed to that Goddess for wealth. For 12 long years he was engaged in devout prayers and during these years, the two brothers, themselves in a precarious condition, served their Guru with milk and other necessaries of life. At last, the Goddess appeared in a divine form, and desired Madhava to reveal to her the object of his devotion. Hear-ing that he wanted wealth, Bhuvaneswari remarked that on account of previous Karma he could not be given much wealth in this life and that as she was pleased with his prayers she would give him inexhaustible wealth in another Janma or birth. This was in 1331 A. D. and Mâdhava went to Sringere, disappointed in his prayers, and was ordained as the Jagat Guru by Sri Vidyasankara Thirtha. in 1331 A. D. He remained there for 3 years along with his younger brother Bhoganatha who had been also or-dained as a Sanyasi by Vidya Sankara in 1328 A. D. under the title of Bharathi Krishna Thirtha and who continued as Jagad Guru on the Sringeri throne for 52 years or up to 1380 A. D. Vidya Sankara obtained Siddhi in 1333 A.D. There were therefore literally three Gurus at Sringeri. In 1334 A.D. Vidyaranya heard the news of the death of the last of the line of Kings established by Nanda Maharaja at Anagondi, who ruled from 1014 to 1334 A.D. or for 220 years, and the anarchy and oppression which pre-vailed in the country. Mâdhava seems to have spent the major portion of his early life in Hampi and its vicinity

and he naturally had a great liking for it. He returned soon to Hampi in a sacredotal capacity of Jagat Guru and visited the temple of Bhuvaneswari. The Goddess appeared before him in her Divine Glory and desired him to accept the wealth he prayed for. Mâdhava assumed the title of Vidyaranya (wilderness of learning) after his ordination, and thus had a change in Janma or birth according to Dharma Sastras. As a *sanyasi* he had no need for money or power, but as the country was steeped in anarchy and misery, and as wealth could easily be procured by accepting the *boon* granted by the Goddess he agreed to get it for the benefit of his desciples and the suffering humanity. He caused *Suvarna Vristi* or rain of gold for 3¾ ghatis (1½ hours) within a radius of one and a half mile all round the Hampi Temple and proclaimed that the gold which fell in the government land belonged to him and the rest to the proprietors of the houses situated within that fortunate area. Thus the city became suddenly rich and Vidyaranya was able to command enormous quantities of wealth. He sent for the two brothers Hukka and Bukka, anointed the former as Harihara I and the latter as his Yuva Raja or personal assistant. As Bhoganatha or Bharati Thirtha managed the affairs at Sringeri ably and successfully for 52 years, Vidyaranya had ample scope to guide and shape the fortunes of this newly established empire for over half a century, with an ability, statesmanship, and sagacity which raised the little principality to the rank of one of the greatest, most powerful and wealthiest empires of his time. The whole of S. India

from the Cape Camorin up to the river Krishna, the whole of the East Coast from Ramaswaram to the confines of Bengal, acknowledged its supremacy. Its income was enormous and its powerful armies, led by warlike commanders, were dreaded all over India. Harihara I. ruled wisely as emperor of Vijayanagar from 1336 to 1354 A. D. His son seems to have died before him and he was succeeded on the imperial throne by his illustrious brother Bukka who ruled successfully from 1354 to 1377 A. D. and consolidated the power, introducing peace and prosperity every where in his extensive dominions. Then came his enlightened son Harihara II whose reign was signalised by encouragement given to arts, literature and sciences, and the sixteen great gifts he granted on a large scale to the temples and the learned Brahmins. He ruled from 1377 to 1404 A.D. and Vidyaranya, who founded this empire, saw the reigns of three successful monarchs, and obtained his siddhi at the ripe age of a century and a quarter. Vidyaranya's commentaries on *Parasara Smriti* reveal the following facts and his former name Mâdhava should not be confounded with another learned Saraswata Brahmin Madhava Mantri or Madarsu who is the commentator of Sutha Samhita and other works. Mâdhavâcharya (Vidyaranya) was the son of a learned Brahmin Guru named Mayana by his wife Sukirthi, and he belonged to the Bharadwajasa Gotra, Bodhayana Sutra and Yajjus Sakha.

He had two brothers Sayana and Bhoganatha

(Bharathi Krishna Thirtha). Vidyaranya means a forest of learning. As a forest contains plants of all varieties and is the abode of all bulbs and creepers so also was the intelligence of Vidyaranya, a forest, containing knowledge of all sciences and arts. He was also called Sarvagnya or all-knowing. Vidyaranya was properly the 12th in the order of succession of the Sringeri Gurus and the 11th if we take his Guru Vidyasankara as the 10th. As regards the age of Mâdhavâcharya it will be briefly discussed in the appendix table in connection with the longevity of Suraswaracharya who sat on the Sringeri throne for 800 years. An inscription dated 1376 A. D. describes how Bukka became very great with the help of Vidyathirtha Muni. Harihara I. and his four brothers testified their gratitude by making a grant of nine villages to Bharati Thirtha, Sripada and his desciples (see P. 226 History of Vijaynagar by me). The Sringeri Mutt derived much literary and financial help from Vidyaranya and owes its greatness to this learned sage. A few of the works composed by Vidyaranya will be enumerated for ready reference.

1. Parasara Vyakhyana.
2. Manusmriti Vyakhyana.
3. Veda Bhashyas.
4. Jaimini Nyayamala Vistarana.
5. Kala Madhavyyam—Dharmasastra.

6. Vyavahara Madhavyyam do.

7. Sankara Vijayam—Life of Sankara.

8. Sarvadarsana Sangraham—Vedantha.

9. Vyyasika Nyaya Mala.

10. Madhaviyya Dhatu Vritti—Grammer.

11. Madhava Nidana—diagnosing of diseases.

12. Anubhuti Prakasa—Vedantha.

13. Nyaya Madhavyya—Logic.

14. Jyotishya Madhavyya—Astronomy and astrology

And many other works seem to have been written before he was ordained as Jagat Guru, for we not only find his name but also his special verse (Vagisadya Sumanasa, etc.,) by which he declares that his works should be distinguished from those of other writers. In some he mentions his Gotra and the name of his father. But in works which he wrote after he became a Sanyasi these characteristics are studiously avoided.

The names of works written after his ordination are :—

1. Vedanta Pancha Dasi.

2. Vivarana Pramaya Sangaraha.

3. Brahma Vidasirvada Paddhati.

4. Jivan Mukti Viveka.

5. Devi Aparadha Stothram, etc.

In these no mention is made of his name or that of his gotra or father but only he mentions the name of his spriritual Guru Vidyathirtha or Sankara. I shall quote here a few of my own observations made about this great sage in my "Never-To-Be-Forgotten Empire Vijayanagar" and conclude this interesting chapter. "Vidyaranya's brain was ever active and looking at the quantity, quality and the vast number of subjects he has handled with such ease and mastery, one cannot but be struck at the gigantic nature of his intellect and the erudition he has brought to bear in his immortal commentaries on the four Vedas of the Hindus." Even after the lapse of six centuries his intellect towers far above those of the scholars who have appeared since his time.

A small Island formed in the Thungabhadra near the famous Hampi Temple is still pointed out as the "Sanyasi Dibba". Here the great sage lived and practised Yoga. Like Chanikya and other Maha Rishis he led a severe ascetic life undisturbed by the bustle of the grand city he revived in such colossal proportions.

His whole life seems to have been a strange illustration of what extraordinary men can do to the world and still how they can withdraw themselves from the ebb and flow of its passions and from the cares and anxieties attending on humain existence. It may not be possible

to find many names, if we search in the pages of the worlds history, which can furnish a career parallel to that of this wonderful personage, and if Vidyaranya stands to-day as one of the greatest men among the historical and literary characters of the world, he richly deserves that proud distinction by his gigantic intellect, his versatile genius, his political prudence and foresight, his business capacity and his simple and devoted life. Lapse of six centuries have added a bright halo round his revered name and the future, we may feel sure, seems to have a still higher tribute to pay to his unrivalled genius. If Vidyaranya had an Indian reputation during his lifetime, his immortal commentaries on the four Vedas and other philosophical works have now reached the remotest corners of the world and continue to extend his literary fame and to add fresh laurels to it by the greatest orientalists of this age, who have to entirely depend on Vidyaranya for collecting the priceless treasurers of knowledge from the Vedanthic works of India".

Vidyaranya established a Mutt at Hampe, called Virupaksha Mutt, and there is a Guru there who has spiritual jurisdiction in the Mahrata and Nizam's dominions.

CHAPTER VII.

ORIGIN OF THE SIVAGANGA MUTT.

IT has already been seen that the great Adwaitha Reformer Sankaracharya established four Mutts in the four cardinal directions in India, and Sringeri became important, both on account of his personal presidency and also for a tradition which has to be symbolically interpreted. After his intellectual success over Mandana Misra and his incarnate spouse Saraswathi, it has been shown how the latter was about to go away to Brahma Loka in her divine form, when Sankara bound her by his Vana Durya Mantra, and beseeched her to go with him to Sringeri where he wanted to establish a Mutt and install her statue. She agreed to send her grace with him on some condition and Sankara proceeded to the South.

When he came to Kudali (Kannada to join) about 9 miles from Shimoga, where the confluence of the Thunga and the Bhadra takes place, he seems to have forgotten to comply with the terms on the strict observance of which Sarada promised to bestow her grace on the Sringeri Mutt. On contemplation Sankara saw that the Goddess was inclined to stop at this holy junction of the two rivers Thunga and Bhadra. Sankara repeated his prayers and Sarada observed that during the ten days of the Navaratri, she would grace Sringeri with her complete glory and during the rest of the year a portion of it will be with

her statue there. At a later date a Mutt was established at Kudali with a Swamy who has spiritual jurisdiction over portions of Mysore and Maharatta countries. From the tables appended, it will be seen that Abhinava Nrisimha Bharati was the 25th from Adi Sankaracharya and the 14th from Sri Vidyaranya in the direct line of succession of the Gurus on the pontifical throne of Sringeri. He sat on it from 1599 to 1622 A.D. A little digression here into the political field, seems to be necessary to understand the exact situation of affairs at that time. Bettada Chama Raja Wodeyar, a brave and generous Prince ruled Mysore and a small surrounding territory from 1576 to 1578 A.D. and his brother Raja Wodeyar was raised to the throne by the elders in 1578 A.D. He extended his territories over a large portion of the South and captured several places in the North from Jagadevaraya. He rigorously put down the power of the minor polyagars and conferred greater liberty and peace on the ryots.

Raja Wodeyar ruled upto 1617 A.D. and was succeeded by his grand son Chamaraja VI. who kept up ably the policy of his grandfather and annexed the territories of Jagadeva Raya in 1630 A.D. by capturing Chennapatna. He ruled from 1617 to 1637 A.D.

Immadi Raja, a posthumous son of Raja Wodeyar succeeded him, but died soon after from the effects of poisoning. Then came Ranadhira Kanterava Narasa Raja son of Bettada Chamaraja and nephew of Raja

Wodeyar. The Kings of Keladi rose to great importance and power at about this period and Sringeri was in their political jurisdiction. Nrisimha Bharati I. ordained Sankara Bharati in 1615 A.D. and the latter received an excellent training and made several successful tours in N. and S. India. He settled many religious disputes and attended to the spiritual wants of his disciples. Venkatappa Naika who ruled successfully at Keladi from 1582 to 1629 A.D. asserted his independence after the fall of the Vijayanagar power. He was a powerful ruler and drove back the invasion of the Bijapur forces under the famous Mohomedan General Ranadulla Khan. He extended his territories on the North and the East to Masur, Shimoga, Kadur and Bhuvanagiri or Kavaladurga. The absence of Sankara Bharati, and a properly constituted Guru threw the affairs of the Sringeri Mutt into great confusions and Venkatappa Naika I. through his royal power and influence had to *re-establish the Matha in Sringeri in 1621 A.D.*

(See P. 158 Mysore and Coorg from Ins. Rice.)

While travelling in the Mysore country, Raja Wodeyar requested Sankara Bharati to consecrate a Mutt at Sivaganga as it was a very holy place, so that the Karnatic country under his political supremacy may have a Guru to administer to the spiritual wants of his subjects. Being highly pleased with the Raja's request and his sincere solicitude for that spiritual welfare of his people,

Sankara Bharati founded a Mutt, at Sivaganga. The King gave the Swamy all help for such a consecration of the Mutt and Dalvay Kumara Appaji, one of the Commanders of Mysore, gave Varada Nayakana Halli as an Inam to it, which is is still enjoyed by the Sivaganga Mutt. After some years Sankara Bharati ordained a pious and learned Brahmin called Gangavadhutaru as the first Swamy and placed him on the throne at Sivaganga in the year S.S. 1579 Durmukhi on the second day of the bright half of Vaisakha, or 1656 A.D. This was during the time of Kantirava Narasa Raja who ruled from 1638 to 1659 A.D. The new Swamy was religious and capable and by his devotion and philosophic wisdom he commanded the respect and admiration of all his disciples. The spiritual jurisdiction of the newly founded Mutt extended all over the karnatic country governed by the ruler of Mysore and the Mutt was enriched and endowed by the subsequent Rajas of Mysore. Magade Kempe Gowda, a powerful polyagar, constructed several temples and gateways on and at the fort of the Sivaganga Hill, and the village began to assume some prominence from that time forward. Kantirava was a warrior and a statesman and defended ably Sreerungapatam against the fierce attacks of the Bijapur forces under Ranadulla Khan. He carried his conequests over several districts in the South and captured Danaikanakota, Satyamangala, and other places under the power of the Nayak of Madura. In the West he conquered Arkalagud and Bettadapura and in the North he extended his conquests over the Baramahals

capturing Hosur. At Yelahanka he inflicted a severe defeat on Kempe Gowda and levied a large contribution on him. He assumed much royalty and was the first to establish a mint in which Pagodas and fanams after his name were coined and circulated. The spiritual jurisdiction therefore which Sivaganga possessed at the very outset of its foundation was over an extensive country and the Mutt was brought into existence under the request and auspices of the Mysore Princes.

Gangavadhutaru assumed the name of Vidyasankara after his consecration and he was on the *Gadi* of Sivaganga for 36 years from 1656 to 1692 A.D. During his time the Mutt rose to power and spiritual influence and was patronised by the Mysore Rulers. He died in the year Angirasa of S.S. 1615 on the 12th day of the bright half of Phalguna 1692 A.D. He first ordained a pious Brahmin called Lakkur Panchangada Chandrasekhara Joiser but the disciple died before the Guru and Vidyasankara had to choose another man named Sankara Bhatta, from Raja Mahandra. He was a pious, religious and highly learned man, and had great command over Tarka and Vedantha or Sanskrit Logic and Philosophy. His consecration was unanimously hailed as a happy event by all the learned disciples of the Mutt and he assumed the spiritual denomination of Gangadhara Bharati *Alias* Onkaraswara Swamy. He ruled over the affairs of the Mutt for 46 years from 1692 to 1738 A.D. He was one of the

greatest of men who sat on the pontifical throne of Sivaganga, and gave the Mutt a lofty and commanding position among the religious institutions in India. A Sanad dated 13th of the bright half of Jaista in the cyclic year, Nala of Saka S. 1599 or 1676 A. D. states that the sole spiritual jurisdiction of the whole of the Karnata country under the King of Mysore was placed, by the orders of the Dalvay Deva Raj Urs, under the Sivaganga Mutt and in the year Rudhirodgari S.S. 1606 (1683 A.D.) the *Sarvamanya* village of Varadanaikanahalli was given to the Sivaganga Mutt. Onkareswara Swamy was a Yogi of high development, besides being an eminent scholar. It was during his time that the construction of the present old Mutt was commenced in Pingala S. S. 1660 (1737 A.D.) and it was completed after 13½ years in his successor's time. He raised the status of the Mutt and there are many records to show his great erudition and influence as the head of a religious institution. Baji Row II. Peishwa of the Maharattas (who ruled from 1720 to 1740 A.D.), while on his way to Rameswaram, encamped at Sivaganga and some of his soldiers molested the peaceful inhabitants. When the people complained to the Swamy about the ill treatment of the Maharatta troops, the Guru went to Agastya Thirtha and there with his head down on the water and feet up, he began to do some Japam. (This is known as Kapalasana in Yoga and will give the practicer great mental energy). The result was electrical. The whole army set up cries of pain in their heads, and stomachs, and the Peishwa, who also

suffered from similar pain in his head and stomach shrewedly guessed that this must have been due to the curse of some great Yogi who had probably been offended, by their encampment and excesses. He made careful enquiries and learnt that some of them had misbehaved towards the inhabitants of Sivaganga, and these reports had been carried to the Sivaganga Guru. He at once dressed himself in silks, walked barefooted, went to the Swamy and prostrated himself on his feet. The Guru was pleased, and blessed Baji Row and his soldiers. The relief of pain was instantaneous and Baji Row, out of gratitude did Kanakabhi Shakam to the Guru. This consists of showers of gold, poured on the Swamy, and endowing the Mutt liberally. These endowments are enjoyed by the Mutt even unto this day. In 1727 A.D. the Peishwa gave a Rahadari (permission to travel) to the Swamy to travel in his extensive dominions and receive the homage from the religious desciples. There are some inscriptions to show that Kudli Mutt was established as a branch of the Sringeri to minister to the spiritual wants of the Smartha Maharatta Brahmins. Onkareswara, did not take meals every day and while the Brahmins were being fed daily, he went to make a Giri Pradakshina (going round the Hill) attended by a tiger on whose back he used to load leaves, etc., and on his return the tiger used to come to the entrance of the temple of Gangadharaswara and then run away to its own jungle home. Baji Row also helped the Swamy in extending the revenues and the spiritual jurisdiction of the

Mutt. This worthy Guru obtained his Siddhi on the 7th day of the bright half of Chaitra in the year Kalayukti Saka S. 1661 or 1738 A.D. He was succeeded by Maddagiri Venkatesasastry under the designation of Abhinava Gangadhara Bharati, who also sat on the throne for 46 years from 1738 to 1784 A. D. During this time, the finances of the Mutt, were not only prosperous but were placed on a satisfactory basis, and his proficiency and generous disposition attracted Pundits of various centres to his Mutt. He travelled much and was highly respected by all. This was the time when Hyder Ali rose to power (1749 to 1782 A. D.) and extending his conquests on all sides, established a short lived dynasty at Sreerangapatam. The Guru was greatly respected by Hyder, who rendered valuable help to the Mutt, and enabled the Swamy to make larger collections in revenue. Krishna Raja Wodeyar II who ruled nominally from 1734 to 1766 A. D. gave a grant of eleven villages on the 11th day of the dark half of Chaitra in the year Vikrama S. S. 1683 or 1760 A. D. Hyder was the defacto sovereign at the time and the grant was really made by him. Moorari Row the famous leader of the Maharattas who held his capital at Gooty, flourished during the latter half of the 18th century and has granted a Sannad to the Swamy declaring that travelling over the country and exercising spiritual jurisdiction among the inhabitants, entirely belonged to the Sivaganga Mutt and this is dated S.S. 1695 or 1772 A. D. Vaisyas from Krishnagiri and Palakode in the Salem District have granted certain villages to the Mutt

and these documents are dated S.S. 1664, 1668 and 1705 or 1741, 1745 and 1782 A. D. The latter is the year of Hyder's death. Peishwa Gorpade gave a village in Hindupur Taluq to Abhinava Gangadhara Bharati Swamy, (enjoyed even to this day) in Vijaya, Saka 1695 or 1772 A. D. Sultan Hyder Ali has given three Rahadaries one dated 15th of the bright half of Ashadha in the year Sarwari, Saka 1703 or 1780 A.D. one in S.1704 or 1781 A.D. on Karthika Sukla Padyami, the third in Manmatha S. 1698 or 1775 A. D. These Rahadaries or permits for travelling given by the different Sovereigns show a great deal more than what superficial readers of them are liable to interpret. These *permits* show the extent of respect to be paid to the parties, the number of their followers, carriages, horses, carts, and arms, and the authority they wielded either in the political, or literary or spiritual matters. The language in which they are caused indicates the respect and esteem in which the parties were held both by the Sovereigns who granted them and also by the people amidst whom they had to travel. Sovereigns like Hyder Ali, Moorari Row, East India company, and the Peishwa of Poona, are not likely to issue Rahadaries, unless the party deserved them richly. These documents clearly prove that the Swamy was exercising spiritual jurisdiction over a very extensive part of Mysore, Ceded Districts and the Maharatta country and the Guru appers, also in the light of these records, a great tourist.

All these conclusively prove that the Sivaganga

Mutt attained to its Zenith during his life time. When he was ordained the Swamy was only ten years old and he continued to learn his noble work for 20 years under his revered Guru. He was about 30 years when he succeeded him on the throne and continued to manage the Mutt affairs for 46 years and did much useful work. This Guru seems to have had two disciples. He went on a pilgrimage in the year Shobhakritu S. S. 1706 or 1783 A. D. and visited Srerangapatam at the earnest desire of Tippu Sultan, who had ascended the throne of his illustrious father Hyder Ali only a year before. The Guru fell seriously ill and ordained Mokshagundam Hosakota Lukshmana Bhatlu as his disciple and successor under the designation of Uddanda Gangadhara Bharati. Abhinava Gangadhara Bharati obtained *Siddhi* in Krodhi S. S. 1707 or 1784 A. D. When the news of his illness reached Sivaganga, the Mutt authorities and the Pundits there selected Dharmavaram Krishna Sastry and consecrated him under the name of Sankara Bharati. There seems to be some confusion over this point. Sankara Bharati is alleged to have been ordained on the 3rd of the bright half of Vaisakha in Plavanga S. S. 1710 or 1787 A. D. Therefore his consecration could not have taken place during the life time of Abhinava Gangadhara Bharati who died in 1784 A. D. and who consecrated Uddanda Gangadhara Bharati a year before his *Siddhi*. The latter may have remained with his Guru and after his death he may have proceeded on a pilgrimage to some holy place. When the news reached Sivaganga

that there was another Swamy, the Mutt authorities went to Tippu Sultan (who ruled from 1782 to 1799 A.D.) and laid a complaint before him, stating that the Swamy set up by them should be recognised. Tippu Sultan who knew the proper consecration of Uddanda Gangadhara Bharati, selected him as the fit man for the Guruship and this Swamy was ever afterwards familiarly known as the Nawab Swamulu.

Losing his hold on the Sivaganga Mutt and probably summoned to Srerangapatam by the orders of the Sultan, Sankara Bharati remained there establishing a small Mutt and engaged in his spiritual work. He ordained Hosur Narain Sastry as his successor and after the death of the latter gentleman the Mutt estates were handed over to the Sivaganga Mutt by the orders of the Maharaja of Mysore.

Uddanda Gangadhara Bharati was an able, energetic and religious man. He earned the esteem and gratitude of Tippu Sultan by curing one of his favourite wives of her blindness and being highly pleased with the Guru's kindness and yougic powers, Tippu ordered that the spiritual jurisdiction of the whole of his empire should be placed under the Sivaganga Mutt, and that no other Guru or Mutt authority should enter his territories without his special permission. This order of the Tiger of Mysore gave the Sivaganga Mutt a very prominent position among the religious Institutions of S. India and its affairs grew very prosperous. In 1219 Fusli or 1794 A.D. the

Sultan gave a Rahadari to the Swamy to travel in his dominions with all the Mutt insignia and ordered all his state officers to make suitable arrangements to honor the Guru in his religious tours. Again in 1797 A.D. he issued fresh orders for the Swamy's tours and enjoined on his officers to treat the Swamy with due respect in his travels. Thus the spiritual jurisdiction of the Sivaganga Mutt extended far and wide and other Mutts laboured under great disadvantages from the orders of the Sultan of Mysore. The income of the neighbouring Mutt Amaragiri was amalgamated to Sivaganga. After giving *Asrama* to Nelvangala Srikanta Sastry under the spiritual denomination of Satchidananda Bharati, he obtained Siddhi on the 11th day of the full half of Kartika in the year Siddharti S.S. 1722 or 1799 A.D. a few months after the fall of Seeringapatam. He thus seems to have been almost a contemporary with Tippu Sultan during his reign.

The new Guru sat on the *Pita* for 8 years from 1799 to 1807 A. D. This was during the time of the regency of Purniah whose early life and subsequent political career, have been so well described by me in my historical noyel entitled Hyder Ali or Sultan of Mysore. Though a staunch Madhva (Vaishnava), Purniah was an able and far-sighted statesman and administrator and extended his official patronage to the regulation of the affairs of the Sivaganga Mutt. Purniah gave a Rahadari in S.S. 1727 or 1804 A. D. on the 8th of the dark half of Bhadrapada

in the year Raktakshi. But the Swamy being of a quiet and religious temperament does not seem to have interfered in Mutt administration or touring in the country exercising his spiritual jurisdiction. There were some disputes about the succession and in 1804 A. D. he ordained Chepur Sesha Bhatlu under the designation of Abhinava Satchidananda Bharati. He was at the head of the Mutt for 18 years from S. S. 1730 to 1748 or 1807 to 1825 A. D. He was very pious and contemplative, and was one of the greatest who sat on the pontifical throne of Sivaganga. During his time the Mutt enjoyed great respect, peace and prosperity. He did not much care for political matters and was a great tapswi (ascetic.) It is related that when Purniah came to Sivaganga he paid a visit to the Swamy but as he was in Antarmukha (or complete concentration on God) or Samadhi, the Regent could not get any speech from him. Purniah felt insulted and went away without seeing the Guru again, and tried to do some harm to the affairs of the Mutt. But the nobility of the Swamy was great from his meditation and Purniah could not do anything to the prejudice of the Mutt. When Krishna Raja Wodeyar took the reigns of the government, a royal invitation was sent to this Guru on the 11th March 1811 A. D. to go to Mysore and a sum of Rs. 200 was sent by way of advance. The Pratista at Nanjangud of which shrine the Maharaja was a great devotee seems to have been ordained by this Swamy and he was loaded with costly presents on his return. Two permits dated 6th January 1813 and

26th April 1814 respectively were given by His Highness for travelling in his territories with all parapharnalia, and the Swamy was able to secure the respect and good-will of the Maharaja. In S. S. 1738 or 1815 A. D. in Yuva on the 6th of the bright half of Pushya, His Highness Krishna Raja Wodeyar sent to the Swami a thousand rupees and valuable shawls as a present and offering on his part. Krishna Raja Wodeyar was a staunch adherent of the Swamy and coupled with his learning and piety, the Swamy commanded great respect and the Mutt occupied a proud position. Abhinava Satchidananda Bharati was succeeded by Banavar Akkappa Sastrulu under the name of Gangadhara Bharati II who sat from S. S. 1748 to 1752 or from 1825 to 1829 A. D. During his time there seems to be nothing which deserves any recording and he does not even seem to have gone on his spiritual touring. He was succeeded by Bangalore Putta Bhattlu who was ordained as Abhinava Gangadhara Bharati II and who sat only for two years from Virodhi to Khara S. S. 1752 to 1754 or 1829 to 1831 A.D. A Rahadari dated 19th September 1830 A. D. in the year Vikriti was granted by the Maharaja but the Swamy could not have travelled much as his health began to fail, and he gave Asrama to Subba Bhattlu who was ordained as Abhinavoddanda Gangadhara Bharati I. This Guru sat for 15 years on the throne from S. S. Khara 1754 to 1769 Parabhava or 1831 to 1846 A. D. A little digression is needed to introduce other religious and political characters to make the history of Sivaganga more intelli-

gible at this part of our narrative. From 1767 to 1817 A. D. or during half a century three Gurus sat on the throne of Sringeri and its influence was cast into the shade by the energy, foresight, religious devotion and personal ability of the Swamys who adorned the throne of Sivaganga Mutt during that period. Narasimha Bharati IV. a young man of 20 years but of great capabilities, determination and zeal ascended the pontifical throne of Sringeri in Eswara 1817 A.D. and he vigorously exercised the spiritual jurisdiction for 62 years till 1879 A.D.

Tippu fell in 1799 A. D. and Uddanda Gangadhara Bharati, obtained his Siddhi in Nov., 1799 A.D. Then came the able Regency of Dewan Purniah who administered the extensive territories entrusted to him with rare ability, tact, and political foresight which attracted the attention of the Governor-General of India, who observed thus about Purniah—" The experiment was new and with relation to its remote consequences, of momentous importance. It was therefore no little satisfaction to the Marquis of Wellessely in 1804 A.D. to record it as his deliberate declaration, that during the past five years the affairs of the Government of Mysore had been conducted with a degree of regularity, wisdom, discretion, and justice unparalelled in any Native State in India". Purniah held the reins of administration unfettered till 1811 A.D. when on account of some insulting act of the young Raja Krishna Raja Wodeyar he retired from the service and died soon after. The Raja assumed the

administration directly and ruled from 1811 to 1831 A.D. On account of evil surroundings and bad advice the administration of the Raja fell into hopeless confusion and an insurrection (Mala Nadu) headed by several pretenders and polyagars had to be put down with the help of the British troops. Krishna Raja Wodeyar was unburdened of his royal load on the 19th October 1831 A.D. and the Mysore Government was transferred to the British Commission, and continued for half a century, with great advantage to its progress and prosperity under their direct management. The Raja was given one fifth of the Revenue of the state for his maintenance till he died in 1868 A.D. having reached the advanced age of 75 years. Abhinavoddanda Gangadhara Bharati travelled much, settled many religious disputes and commanded great personal influence. But Narasimha Bharati IV of Sringeri was a formidable rival in the spiritual field and through his untiring activity, policy and able management he raised the Sringeri Mutt once more to its former proud position. Two lions cannot live in the same forest without meeting.

Then began the clashing of interests between the two Mutts and disputes sprang up speedily. The Sringeri Mutt objected to the enjoyment of certain rights and privileges by the Sivaganga Mutt and both of them had to go to H.H. The Maharaja for a settlement of their differences. The King heard their representations, examined their documents and passed orders on the 10th of June 1831 A.D.

declaring that the Sivaganga Mutt should enjoy the same rights and privilages as those enjoyed by Sringeri and that Sringeri had no right whatever to consider themselves superior to Sivaganga. This valuable document which is now in the possession of the Sivaganga Mutt authorities bears clearly the seal and signature of H. H. The Maha Raja of Mysore, it must be remembered was an independant and ruling Prince in 1831 A.D. How certain restrictions have now been placed on the enjoyment of these rights and privilages is a matter which has to be explained at a later stage.

In 1837 A. D. the then Chief Commissioner gave a travelling permit authorising the Sivaganga Swamy to travel in the Mysore Province with all the insignia and again another Rahadari was given in November 1839 A.D. for the same purpose. Sir Mark Cubbon, was a statesman of a high order, and with his usual foresight, perceived that religious feeling had a great deal to do with the peace and prosperity of the Hindus and accordingly protected the Mutts in the enjoyment of their rights and privelages. The Swamy attained Siddhi in 1846 A.D. and Sankara Bharati succeeded him and sat on the Pita for 23 years from Parabhava to Sukla S. S. 1769 to 1792 or 1846 to 1869 A.D. The Swamy was an ordinary man, and mismanagement crept into the affairs of the Mutt, and brought it down considerably in the estimation of the public. The finances got out of order, and debts were recklessly contracted. While the Swamy at Sivaganga

was weak and incapable Narasimha Bharati IV of Sringeri travelled far and wide, raised the prestige of his Mutt, and put down the power of his rival considerably by his policy and able management. Sankara Bharati does not seem to have travelled or stirred out of his Mutt and this lamentable want of energy in him contributed in no small degree to the waning of the Mutt influence coupled with the conduct of unscrupulous minions in the management of the Mutt affairs. The British Government, true to its noble traditions of non-interference in religious and social institutions, did not interfere in the Mutt affairs, and the result was disappointment everywhere. This Swamy was succeeded by Abhinavoddanda Gangadhara Bharati II who graced the *pita* from S. S. 1792 to 1799 (Sukla to Dhatu or from 1869 to 1876 A. D. He was also an ordinary man and though he tried his best to get back some of the lost privilages and territories he was not completely succeessful. The agents of Sringeri were ever active and many of the important places which were under the direct spiritual control of Sivaganga were acquired by other Mutts. The management of the Mutt was in weak hands and its condition became precarious. The Swamy died on the 4th of the bright half of Sravana (August 1876 A.D.) of Dhatu and was succeeded by Mahadeva Satchidananda Bharati, who lived only five months, and obtained Siddhi on the 4th of the bright half of Pushya of the year Dhatu (January 1877 A.D.). Though he sat on the Pita for only a few months, his advent as Guru on the Sivaganga Throne was hailed

with unqualified delight by the literary men of India. He was one of the most profound scholars, who lived during recent times. In his younger days, he was a brilliant speaker, a ready wit, a formidable literary opponent, and a versatile genius. Having conquered men of lesser note in intellectual and Vedanthic disscussions he went straight to Sringeri, and challenged Narasimha Bharati for an open Vedantic discussion. His Holiness found himself unable to cope with his formidable literary enemy, and taking shelter under his *Nigraha Sakti* (yougic power developed with a view to put down opposition by cursing) Narasimha Bharati IV observed thus —" Well Mahadeva Sastry, Saraswathi has given you too much of tongue; you may not be so eloquent hereafter". This curse from the Guru had the desired effect and ever afterwards Mahadeva Sastry of Magadi, lost his brilliant oratorial powers though he was one of the greatest Pundits in India. His accession therefore was a distinct gain for the Mutt and would have raised it immensely had he lived for some years. Mahadeva Satchidananda Bharati was succeeded by Gangadhara Bharati III who raised the Mutt again to an eminent position. He was an able scholar as well as a great devotee. He travelled far and wide, regained much of the lost prestige, put the finances on a sounder basis and reclaimed many of the disciples who had been seduced to other camps by other agents. A Rahadari was given in 1879 A.D. by the Chief Commissioner for the Swamy to travel with honors.

The affairs of the Mutt had been thrown into great confusion and there was much ill felling evinced by other Mutts against the revival of the prestige of Śivaganga. After ten years of hard and sincere struggle to place the Mutt affairs on a satisfactory basis, Gangadhara Bharati obtained *Siddhi* in the year Vyaya S.S. 1809 or 1886 A.D. Among those who fought stoutly in the interests of the Mutt, Brahma Sri Krishna Sastry notably deserves mention and recognition. It must be a great source of satisfaction and delight to that venerable Brahmin gentleman (now aged 75 years and living) to see the prosperity and success of the Mutt and to honor the present Guru, whom he successfully placed on the pontifical throne of Sivaganga, amidst almost insurmountable difficulties and strong opposition from the agents of other Mutts and responsible officers of the Mysore State. A short sketch of the history of this Mutt has been offered here with a view to show how the ebb and flow of individual as well as of institutional bodies, progress or retrogress, in the tide of time, by their personal character, untiring zeal, devotion to duty, sincere determination and moral development.

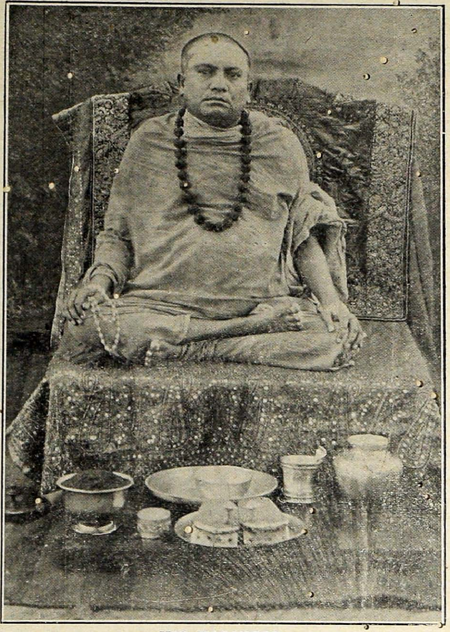
A separate chapter is needed to give in detail the noble work, the present Guru has done for the Mutt and the work which His Holiness has still before him to do.

CHAPTER VIII.

HIS HOLINESS SRI SUBRAMANYA ABHINAVA SATCHIDANANDA BHARATI SWAMY.

(PRESENT GURU OF SIVAGANGA.)

A SHORT sketch of the present Guru has been given in my journal the Mulakanadu Mandali on p.p. 103-104 and it may be perused with great interest. He was born on the 3rd day of the bright half of the lunar month Pushya in the cyclic year Pramoduta S.S. 1792 or 25th December 1870 A.D. He succeeded Sri Gangadhara Bharati on the pontifical throne of Sivaganga on the 3rd July 1886 A.D. (S.S. 1809) and was therefore 16 years old when he was called on to take up the responsible position of Guruship of an influential Mutt, in the midst of internal mismanagement, confusion, strong opposition on the part of other Mutts and financial difficulties of no ordinary nature. The position for the young Swamy was not a bed of roses. Sringeri had grown into great power, fiinancial prosperity and influence during the time of Narasimha Bharati IV. a man of great yougic development and he was succeeded in 1879 A.D. by Sri Satchidananda Sivabhi Nava Nrisimha Bharati, a man of remarkable learning, religious devotion, eloquence, argu-



HIS HOLINESS

Sri Subrahmanya Abhinava Satchidananda Bharati Swamy.

mentative power and personal magnetism. The Sringeri Gurus had won the sympathy, confidence and support of the Mysore Government and the leading officers connected with its administration. Sir K. Seshadri Ayar, the Dewan and *De Facto* ruler of Mysore, for nearly 20 years, was a direct disciple and a great admirer of the Sringeri Guru. The opposition, therefore, the young Swamy of Sivaganga had to encounter was naturally formidable, and the agents of the Sringeri Mutt were everywhere active in furthering its interests and causing desertions to that Mutt from among the religious disciples of the Sivaganga jurisdiction. The object of Sringeri was apparently to absorb the spiritual jurisdiction of Sivaganga to its own, treat the Swamy as a disciple and keep him on a small monthly allowance so that its extensive revenues and estates may be appropriated to its own purposes.

The following is the horoscope of the present Swamy of Sivaganga.

		Guru.	Rahu.
	RASI.		
Chandra Buda.			
Ravi Sukra Sani Kethu.	Lagna.		Kuja.

Kuja Rahu.			Sani.
	NAVAMSA.		Ravi
Buda.			Lagna Chandra Sukra.
			Guru Kethu.

His Holiness is descended from one of the most learned and respectable families in Mysore and a brief sketch of this family and the achievements of his ancestors would be very interesting indeed to show, how, some times, intelligence, wealth or greatness is transmitted from father to son for a series of generations in the same line. They seem to have travelled, as all other Aryans did in the remote past, to S. India from the North and to have settled down at Vijayanagar in the early part of the 12th century A. D. when that noble city began to develop into grand proportions. After the disastrous battle of Talikota in 1565 A. D. the craven princes who survived ran away in post-haste with all the available wealth laden on 550 elephants. The value of this treasure was enormous. Observes Mr. R. Sewell thus—"five hundred and fifty elephants, laden with treasures in gold, diamonds and precious stones valued at more than 100,000,000 sterling and carrying the state insignia and the celebrated jewelled throne of the Kings, left the city under cover of bodies of soldiers who remained true to the crown." This treasure is variously estimated by different writers from 250 to 300 crores of rupees. Tirumala Raya, son in law of the great Emperor Krishna Devaraya and brother of Aliya Rama Raya, removed the capital to Penukonda, formerly the seat of a Provincial Viceroy. The defences of this city were respectable but they had to be largely strengthened when the imperial capital had to be removed under the pressure of Mohomedan coalition. The ancestors of the Guru were Asthana (court) Pundits and astrologers at

Vijayanagar and accompanied Tirumala Raya in his flight to Penukonda. They fixed auspicious times for the construction of the forts and other grand public buildings and were rewarded by costly presents and inam villages. They were also granted priestly jurisdiction over the extensive territories still held by the Vijayanagar Princes. Muni Madugu was conferred on them as an inam for their services and they resided here for nearly two centuries after the removal of the imperial capital to Chandragiri. As Penknonda was neglected and the Mohomedan pressure was closing nearer and nearer, the Swamy's ancestors wanted to seek pastures new and green, for their peace, religious devotion and literary pursuits. The Rajas of Mysore had risen to some political importance and encouraged learning and arts by royal patronage. Bommalatla Veerumbhatlu the grandfather of the present Guru was undoubtedly a man of great talents, devotion and mental energy. He was a devottee of *Sri Vidya* and possessed remarkable powers in music, composition and Sanskrit literature. During the time of his late Highness Krishna Raja Wodeyar, who attracted bright intellectual gems from various parts of India by his unstinted liberality and romantic character, Veeram Bhatlu was the greatest professor in *Bharata Sastra*. The word Bharata is derived from the three Sanskrit letters, *Bha*, *Ra* and *Tha* standing as the first letters for Bha—Bhava or gesticulation, Ra—Raga or musical tune, and Tha—Thala or time. In *Bharata* therefore there must be a harmonions blending of gesticulations

musical tunes and proper time. *Bomma* in Telugu means a toy or doll and Ata means a play. Bommalatlu donotes a species of pastime largely resorted to by all classes of people some decades ago. Dolls in human shapes, with movable organs, artistically dressed and richly bedecked with gems, were exhibited in various attractive postures and gestures by the learned men before the royal assemblies and these were considered as highly fashionable before the advent of the modern dramas and European dances. These exhibitions were accompained by suitable music, attractive songs and melodious compositions. Veerambhatlu was a contemporary of the famous musical genius of S. India, Thyagayya, and both belonged to the Mulakanadu sect of the great Andhra Brahmin community. One or two of his achievements in the Bharata Sastra may be quoted here to show his skill and proficiency. While yet in his teens Veerambhatlu displayed profound scholarship in the art of gesticulations and extempore musical compositions which accompained the exhibitions of these decorated dolls, representing various interesting and romantic scenes from episodes in the Ramayana, the Maha Bharata, the Bhagavata and other recognised Sanskrit works. He was a fine looking and well developed man with an attractive mustache and a pleasing countenance and his wonderful performances charmed the audiences before whom Veerambhatlu exhibited his skill. He stood unrivalled in that art in S. India and he was honored and rewarded by princes and peasants alike. On one occasion he was desired by the Maharaja of Mysore to exhibit Krishna Lila in

which Satyabhama one of his favourite wives plays a prominent part. There was a brilliant gathering of distinguished guests, learned Pundits and able musicians and the play began, with the appearance of Satyabhama by Veerambhatlu, at about10 o'clock in the night. The doll was most beautifully adorned with costly jewels and its feminine dress was graceful and fascinating. On that day Veerambhatlu was in high spirits and went on showing the various gesticulations intended to be conveyed by the Sanskrit texts. Proficiency in music, poetry and dancing gave Veerambhatlu a high place in the King's patronage and he made the doll act so beautifully and so enchantingly on that night that the audience forgot themselves and were in great ecstacies. Taking advantage of this state of consciousness, Veerambhatlu approached the Maharaja, made the doll Satyabhama to lift up the costly turban off the Prince's head and receded as usual to the curtains and deposited the same in one of the concealed corners. He worked most exquisitely for 6 hours with Satyabhama on that night and when the morning Zephyrs were playfully dancing and the twilight beams of the approaching Sun peered through the windows of the royal palace, the play was closed with a Mangalam (invocation) for the presiding Diety. H. Highness rose and feeling no weight on his head searched for his turban and lo ? it was not there. The Maharaja was surrounded by the most respectable of his State Officers and citizens and the wonder increased when they were confronted with the loss of the costly royal

tnrban in the midst of such august assembly. In this confusion and anxiety Satyabhama again brought the turban in her pretty hands, almost unpercieved, and placed it on the head of His Highness in the midst of great admiration. The Maharaja overjoyed, at the enchanting play he witnessed along with his courtiers and the nice trick that was played upon himself, presented Veerambhatlu with costly jewels and valuable shawls. His fame spread all over India, and his performances often threw the audience into pleasant trances. Many learned scholars and songsters came to see him from different parts of India and to witness his enchanting performances. On another occasion several learned men came from Benares to Mysore with a view to inflict a heavy literary defeat on Veerambhatlu in his extempore musical compositions, but as they heard him and witnessed his performances they were not only enchanted but were also induced to embrace him in joy and praise him before the audience in learned language. Veerambatlu's son was Sama Sastry and the latter died recently leaving three sons of whom the present Swamy is the eldest.

When Sri Gangadhara Bharati became the Guru of Sivaganga the management and affairs of the Mutt were anything but satisfactory. He spent about 30 years in Benarese in study and religious contemplation and had attained to great eminence as a sanscrit scholar and Vedanthist. He brought several valuable Vedanthic works from N. India and three of them, still unpublished,

are with a relation of his in Chickballapur. They are :—

1. Samadhi Dipika with Bhashya or commentaries.

2. Sarvopanishadsara Brahma Vidya.

3. Yoga Yagnya Valkiyyam.

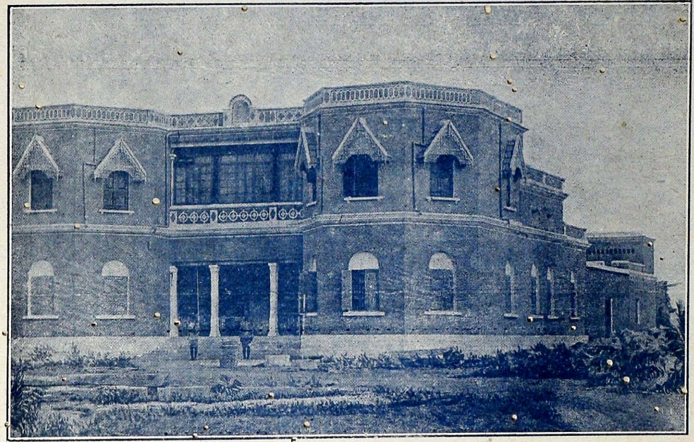
He made some tours and would have done much had he lived for some years more.

The present Swamy received initiation in Sri Vidya and Vedantha from a Mahatma before his ordination as a Sanyasi and led a religious life till he was made a disciple by Sri Gangadhara Bharati.

After sometime spent in devotion at the Mutt, the young Swamy went on a tour towards Mysore, and encamped at Chandravanam near Sreerangapatam, when he was taken in *Addapalaki* procession (the palanquin taken breadthwise to prevent any other traffic and thereby indicating a special privilege of greatness) in the streets of Sreerangapatam. Objection was taken by the followers of Sringeri Mutt and the Rahadari (permit) was suspended through the influence of Sir K. Seshadri Ayar, the then dewan of Mysore. In the enquiry held into the rival claims set up by the two Mutts, as the activity and influence of the Sringeri agents were found to be more than a match for the feeble and half hearted attempts made by those of Sivaganga and as the Guru was young and new, the Mutt officials incompetent and the valuable

documents, on which Sivaganga had to depend for its successful defence, were concealed by parties dictated by self interest, greed and party feeling, the Government passed unfavourable orders and the young Swamy was directed to go back to Sivaganga. And thus the Mutt was deprived of those privileges, which had been acknowledged as lawful and permitted to be exercised by the successive rulers of Mysore including Hyder and Tippu. The young Swamy was tactful enough, and both the Mutts came to some mutual terms, and went on exercising their respective spiritual jurisdiction without any further friction.

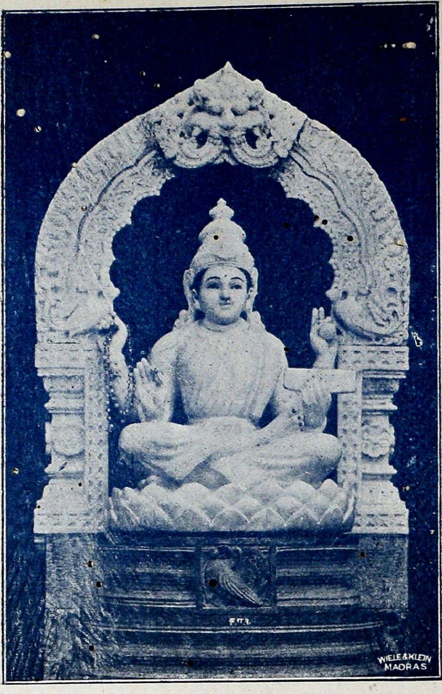
Sri Subramanya Swamy made two successful tours in Northern and Southern India and some of the important centres he visited are mentioned in the Appendix for the ready reference of our readers. He delivered able eloquent, and spiritual lectures on morals, religion and Vedantha Philosophy and opposed strenuously irreligious and disloyal currents of thoughts, converted many educated men into leading a simple, loyal and devoted life and acquired great fame, respect and influence among all classes of people, without distinction of caste or creed as the head of an important religious organisation. The Swamy's greatest achievement was however, the *prathista* (Instalation) of *Sarada* on the 12th August 1910, Friday the 7th day of the full-half of Sravana in S.S. 1833 Kali 5011 in cyclic year Sadharana at Sivaganga. After a successful tour in S. India, the



THE NEW MUTT AT SIVAGANGA.

Swamy graced the occasion of Kalati Sarada and Sankara Prathista by the Sringeri Jagad Guru on Monday 21st Feb. 1910, the 13th day of the bright half of Magha in the year Soumya S. S. 1833 where I had the honor of being the secretary of the Astronomical Conference presided over by His Holiness the Sringeri Guru. The Swamy came to Sivaganga in June, and within a couple of months, had a new temple constructed for Sarada, and a commodious Mutt for his residence on a commanding situation and made suitable arrangements for the grand congress of people on that auspicious occasion. The collection of the necessary materials in an out of the way place like Sivaganga, the construction and completion of a new Temple and Mutt at such a short notice, and the necessary worry, anxiety, finances and activity required for such occasions, involved great labour, remarkable patience, and much skill and it is pleasing to observe that His Holiness met all these with a tact, and a foresight which are simply admirable. The Statue of Sarada is a beautiful specimen of art from Northern India and the Goddess carved in fine white marble, is represented as seated on a lotus flower. The figure is exceedingly attractive and graceful and the installation was attended by a large concourse of people from all sects and creeds. Although the weather conditions were quite unfavourable and accommodation was scanty in a village like Sivaganga, the arrangements for the reception of the guests were as best as could be made under those circumstances, and it was gratifying to note that the assembly of the people was

thoroughly representative coming from all parts of India and showed the broad views held by the enlightened Swamy. The officers of the Mysore Government rendered all possible assistance in the preparation of arrangements for the reception of the guests, and the State granted a decent sum towards part of the heavy expenditure, which the Guru had to incur. The liberality of the Swamy knew no bounds. Shawls, silks, and clothes were freely distributed, and cash payments also formed a part of the Mutt programme. The total sum seems to have come up to a heavy figure, and the Guru met all this with a sincere and pleasing smile on his lips. The attention paid to the guests by His Holiness, the unform kindness he showed to all who approached him and the solicitude he evinced for the comforts of the gathered guests were highly appreciated, and it is but a simple truth when we say, that the thousands of guests who had assembled to witness the Pratista ceremony of *Sarada*, went back greatly satisfied with the arrangements made for their comforts and the liberal way in which they were rewarded by the Swamy. His Highness the Maharaja of Mysore paid the Guru a visit after the festivities were over and was highly satisfied with all that he saw at Sivaganga. It was at the earnest request of Kantirava Naras Raja (1638 to 1659 A. D.) that a "separate Mutt was consecrated at Sivaganga so that the Karnatic country, under his rising political supremacy, may have a Guru of its own to administer to the spiritual wants of his subjects." and true to the noble traditions of his royal family the present



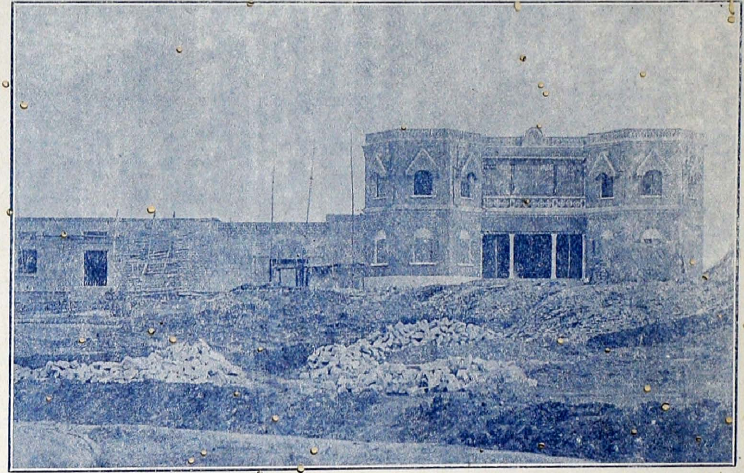
SRI SARADAMBA.

The new Statue in marble at the new temple at Sivaganga one of the finest figures of Sarada in India.

Maharaja, Krishna Raja Wodeyar Bahadur, has been extending all that sympathy and patronage, which is possible to be shown to a religious organisation, so aptly called into existence by his illustrious ancestors. The present Guru went thrice to Mysore and on each occasion he was given not only a hearty reception but was also treated with a royal patronage worthy of the King and his religious Guru. Her Highness the Maharani Regent showed great kindness and treated the Guru with special respect and favour and His Holiness feels that under such auspices, the Sivaganga Mutt is sure to prosper well under the rule of the enlightened Maharaja.

The *Prathista* of Saraswathi was a worthy epoch, in the annals of the Sivaganga Mutt. Though the Mutt went under the name of Saraswathi Pitam there was really no statue of Sarada to justify that appellation. The present Guru has aptly supplied that want by a suitable installation of Sarada, in the midst of shastraic ceremonials and grand festivities. When the Mutt was involved in great difficulties both as regards to its estates and also in other matters connected with the progress of the Mutt, Sir P. N. Krishna Murthi B. L.K. C. I. E., late Dewan of Mysore, and the worthy great grand son of Regent Purniah, with the true instincts of a statesman, rendered valuable assistance and placed the affairs of the Sivaganga Mutt on a satisfactory basis. Mr. T. Ananda Row, B.A., C.I.E., ex—Dewan of Mysore continued to watch with great interest the affairs of the

Mutt and did all that he could to keep up its prestige. Now sits, at the helm of the Mysore State Mr. M. Viswaswariah B. A., M. I. C. E. C. I. E. as Dewan of Mysore, and we feel certain that with the generous instincts he possesses, the great experience he commands, and the earnest solicitude he evinces in the improvement of the Mysore State and the progress of its people and its institutions the Mutt has a bright future before it. It may also be safely asserted, that with the help of well organised and loyal religious Institutions and their hearty co-operation with the responsible officers administering the affairs of the Province, the people will be trained to simpler modes of life, greater industrial and commercial activities, higher moral and educational courses and nobler aspirations in their existence both here and hereafter. Much as His Holiness has done for the Sivaganga Mutt there is much more yet to be achieved. A press and a religious journal devoted to pure morals, simplicity in life, *Bhakti Thraya* or devotion to God, to Preceptors and Rulers, spreading of Vedic and Vedanthic truths, the combination of all the religious Institutions in India for useful and patriotic purposes and the spread of knowledge which would broaden the views of the educated public and which would assimilate all that is noble and serviceable in the present rapidly marching material civilisation into the wholesome literature of the ancient Indian culture is a desideratum which the Swamy has to supply at an early date. Without a proper ventilation and discussion of modern and ancient ideas



VIEW OF THE NEW SARADA TEMPLE FROM THE EAST.

no real good can ever come out. His Holiness has been doing a great deal for the welfare of the public, but it has not been properly represented, and all this work cannot be done without a press and a carefully conducted journal. His Holiness is encouraging education and religious devotion by monthly and yearly grants from the Mutt. Those who visit Sivaganga when the Swamy resides there will return always with pleasing recollections of the place, liberality, treatment, and kind sympathy of the Guru. Another N. Indian tour is arranged and it is felt certain, in all circles, that His Holiness will return with even greater honors, higher respect, and brighter financial prospects than what he was able to achieve during his last two tours. His Holiness has given spiritual initiations to many educated and eminent men among whom may be mentioned a few names of note—His Excellency Maharaja Krishna Prasad, Prime Minister of Hyderabad, the Raja of Sangli, etc.

The differences in the Almanacks published by the three schools of calculations, *viz.*, Siddhanta, Vakya and Drigganita are obvious and confusing and they have led to serious derelictions of duties in the performances of religious ceremonials. The late Sringeri Swamy, at our suggestion, called an Astronomical Conference, whose report we have published sometime ago in a book form, at Kaladi and it sat for two weeks under his presidency without coming to any definite conclusions. The Jagad Guru obtained Siddhi soon after his return from S. Indian tour, and all the papers of the conference are apparently

lying idle with his Agent who seems to have done nothing towards its revival. Our suggestions and the work that lie, before the Conference are embodied in the book we have published. The observances of fasts and feasts at certain times and places are strictly enjoined on the religiously inclined Hindu and as when the *time tables* are wrongly given the train service cannot be taken advantage of or utilised for human comfort so also when the Almanacs give wrong figures, religious efficacy is lost.

An Astronomical Conference was held under the auspices of Dwaraka Swamy in 1903 A.D. at Bombay, but its conclusions were disappointing. We were requested to preside at the deliberations of Jyotisha Sammalana Sabha at Hardwar, held in July last but on account of shortness of notice and want of connection in the train services, due to Railway strikes, we could not go.

The *unification* of the various systems of calculations with the help, and in the light of Dharma Sastras is most essential and this task cannot be accomplished unless some head of a religious Institution leads the way. It is highly desirable that the Swamy of Sivaganga should do something towards such a unification, and this, when accomplished would be a matter of congratulation to the Mutt. 'When the religious *Karma* is done at the proper times and constellations, the efficacy from such performances would indeed be great and the devotees of this land of the Vedas would feel highly grateful. May Sarada, the Goddess of Learning and Wisdom, the Holy re-

presentation of Upanishadaic Truth, and Brahma Vidya and the Essence of all that is godly and sacred, grant long life, good health, and continued success in the search of philosophic wisdom, to His Holiness **Sri Subramanya Abhinava Satchidananda Bharati Swamy** is our earnest prayer.

B.S.R.

APPENDIX I.

The Succession of the Jagadgurus on the throne of Sivaganga.

I.

ADI SANKARACHARYA.

Born on the 5th day, of the bright half of the lunar month Vaisakha in the cyclic year Eswara in Saka Vikrama 14.

(This corresponds to 44 B. C.)

ordained as a Sanyasi by Govindapada on the 3rd day of the bright half of Vaisakha in the year Parthiva in Vikrama Saka 22 (36 B. C.)

He consecrated Sureswaracharya (Mandana Misra) as his disciple on the Pournima (15th) of Chaitra in the year Vijaya and went to Kailasa on the 12th day of the bright half of the lunar month Jaista in the year Soumya Saka Vikrama 46 (B. C. 12). He lived therefore 32 years one month and 7 days according to Chandramana or lunar calculation.

II.

SURESWARACHARYA.

Consecrated as Guru in Vikrama Saka 30, and lived

up to Vikrama Saka 829 or S. S. 695. (from 28 B. C. to 773 A. D.)

He was Guru therefore for 800 years, a period about which much discussion has sprung up. It is necessary to give here a few facts and figures to show that such lives as these are not altogether miraculous and there is no cock and bull storyism about them.

A few quotations about long lives may be made here for ready reference. Col. Todd author of "Rajasthan" and Political Agent at Rajaputana observes—"Before however I quit this spot hallowed by these remains, I may mention having seen a *being*, who, if there is any truth at Chutterkote, seems to be a hundred and sixty years old, a *Fakir* who has constantly inhabited the temples within the memory of the oldest inhabitants, and there is one carpenter now upwards of ninety, who recollects, Babaji as an old man and the terror of children. To me the man did not appear above seventy" Mr. Sivavadhani B. A., Sub-Judge in his life of Vidyaranya, says that "the sage seems to have lived up to 119 years.

Encyclopedia Britanica quotes some lives of long duration—Thomas Parr lived 152 years. Peter Torton lived to 185 years, John Rewan was 172 years when he died. The Medico Legal Journal has quoted several lives as extending far beyond one hundred years. Bible records that Enoch lived 905 years, Cain 900 years, Seth 912 years, Adam 950 years, and Noah 950 years. Carlyle

Plato, Franklin and Newton lived from 80 to 90 years. Sophocles, Michael Angelo, and Titian lived from 90 to 100 years. Physicians and astronomers are long lived. An old woman in France is still said to be living now aged 215 years and attending personally to all her domestic duties and quite healthy.

The reigns of Ganga Kings, seem to be abnormally long and they must have lived to good old ages to rule for 70 or 80 years. Vidyasankara graced the Sringeri Throne for 105 years. Nityabodha Ghanacharya was Guru for 90 years.

Narasimha Thirtha and Gnanagiricharya ruled on the throne of Sringeri for 83 and 89 years respectively. Going into the history of Orissa, we have Parikshit ruling for 731 and Janamajaya for 550 years. The great Emperor Vikramaditya, the founder of the Samvat or Vikrama Saka prevalent all over India ruled for 135 years from 56 B. C. to 78 A. D. until he was slain by Salivahana or Sakaditya. Turning to Ramayana we find Rama ruling for 10,000 years and Dasaratha for 60,000 years. Without forcing any views on the readers of this work it may be remarked here that the manner of living and nature of occupation, apart from hereditory and special causes, have a most important influence, on the duration of life. It would seem that brain work is not unfavourable to longevity. It is proverbial that Statesmen and Judges often reach an advanced age. Men who have strong minds, who control and con-

centrate them on grand or sublime objects or who are devoted to religion and sciences are long lived. The age of astronomers who speculate on immense globes and planetary spheres with tremendous velocities seems to be generally long. It is possible to imagine that with a wonderful development of mind, and a deep devotion to moral and religious philosophy, coupled with a simple, spotless, recluse life, spent in contemplation on Para Brahma, Sureswaracharya may have attained to a greater age than that generally allowed to ordinary mankind

The European writers wanted to place Sankara's birth in the 8th century A. D. and cut off therefore the "fabulous period of 800 years allotted to Sureswara". It is extremely absurd to make nature yeild its will to the freaks and fancies of self-conceited writers. They betray their gross ignorance of her grand work by theories which they are utterly impotent to force upon her in her glorious work. The list here given is taken from the Puja box of the Mutt Gurus who are certainly better preservers of their Guru Parampara or line of succession on the pontifical Throne than any other persons. Sringeri, had never been politically conquered or disturbed. The storms of political convulsions were foreign to its atmosphere. It has enjoyed undisturbed peace during the last 20 centuries since the foundation of the Mutt by the great Adwaitha sage Sankaracharya. Nityabodha Ghanacharya or Sarvagnyatman the pupil and direct successor of Sureswara-

charya, therefore the 3rd in order of succession, states at the end of his Vedanthic work called *Samkshepa Sariraka* that he composed it, while the prosperous King of the Kshatriya Race, the Aditya of the Race of Manu, whose orders were never disobeyed, was ruling over the earth. The Kings of the Race Manu or Manavyas were the Chalukyas whose greatness was lost during the time of Kirtivarma II in 753 A. D. and the princes who ruled before that period in great glory were Vijayaditya Samasta Bhuvanasrya (696 to 733 A. D.) and Vikramaditya II. who was a great warrior and conqueror, and who ruled from 733 to 747 A. D. The inscriptions relating to Vikramaditya II. are loud in praising his patronage and charities. He got a good deal of spoil when he captured Kanche, in gold, rubies, elephants and instruments of martial music, at the head of his victorious army. He gave all he got to Brahmins and other deserving persons in charity, restored properties intact to Raja Simheswara and other Gods, which had been plundered by previous Kings. He reduced the Cholas, Pandyas, Keralas and Kalabras and was a great emperor. Sarvagnatman was studying at Kanchi, and saw this victorious monarch, who appeared really glorious as the Sun to his illustrious Kshatriya Race and whose charitable and condescending disposition must have tempted the Young Vedantic writer to speak of him at the end of his book in suitable praise. Referring to this Dr. Bhandarkar observes—"This description would apply with propriety to such a King as Vikramaditya I, Vinayaditya, Vijayaditya or Vikramaditya

II of the early Chalukyan Dynasty, since they were very powerful princes and were Adityas of the Race of Manu; for the Manavya Race to which they belonged may be understood as the race of Manu. The description given by Sarvagnatman can hardly be applicapbe to minor princes and therefore Sankaracharya's date S. S. 710 to 742 (788 to 820 A. D.) must be pushed backwards so as to place the pupil of his pupil in the reigns of one of the four Princes of the early Chalukyan Dynasty." It is absurd therefore to place Sankara's birth in the latter part of the 8th century as several ill informed and superficial orientalists have done. No information has been unearthed which could conclusively prove that Sankara was in the latter part of the 8th and beginning of the 9th century. It is really pitiable to see the difficulties created by some of these half informed writers in chronology, and add a lot of unpardonable quibbling to their preconcieved pet theories thereby wasting much time and mental energy which could well be utilised for some noble and useful purposes. Long ages are admitted in all countries and by all civilised nations and while some individuals are constitutionally fitted to live for long periods there are others who study the question of longevity carefully, and achieve it by recognised methods so unmistakably suggested in books treating on the practice of Yoga. Life seems to be the resultant of various forces working in a harmonious way in the body and it is possible to think that those yogis who have studied under great masters, can prolong life beyond the natural term

of 100 or 120 years. The ancient astronomical works give combinations for unlimited periods of life.

III.

NITYA BODHA GHANACHARYA.

Also called Sarvagnatman and composed the Vedantic work called

"SAMKSHEPA SARIRAKA."

Saka 680, Vilambi, to S. 770 Vibhava, or 758 to 848 A. D.—90 years.

IV.

GNANA GHANACHARYA.

(Saka 768, Akshaya, to S. 832, Pramoduta.)

846 to 910 A.D.—64 years.

V.

GNANOTTAMA SIVACHARYA.

(Saka 827, Krodhi, to S. 875, Pramadicha.)

905 to 953 A.D.—48 years.

VI.

GNANA GIRICHARYA.

(Saka 871, Soumya, to S. 960 Bahudhanya.)

949 to 1038 A.D.—89 years.

VII.

SIMHAGIRIACHARYA.

(Saka 958, Dhatu, to S. 1020 Bahudhanya.)

1036 to 1098 A.D.—62 years.

VIII.

ISWARA THIRTHA.

(Saka 1019, Iswara, to 1068, Akshaya.)

1097 to 1146 A.D.—49 years.

IX.

NARASIMHA THIRTHA.

(Saka 1067, Krodhi to S. 1150, Sarwadhari.)

1145 to 1228 A.D.—83 years.

X.

VIDYSANKARA THIRTHA.

(Saka 1150, Sarwadhari, to S. 1255, Srimukha.)

1228 to 1333 A. D.—105 years.

This was the famous Guru who ordained the two illustrious brothers, Bhoganatha and Madhava as Bharati Krishna Thirtha, and Vidyaranya, respectively.

XI.

BHARATI KRISHNA THIRTHA.

(Saka 1250, Vibhava, to S. 1302, Roudri.)

1328 to 1380 A. D.—52 years.

XII.

SRI VIDYARANYA.

(Saka 1253, Prajotpathi, to S. 1308, Akshaya.)

1331 to 1385 A.D.—55 years.

This is the famous Madhava Vidyaranya, Commentator of the Vedas, writer on various branches of knowledge, founder of the grand Empire of Vijayanagar and builder or reviver of the splendid City of Vijayanagar, whose magnificence, extent and resources have been so graphically described by European and Asiatic travellers. His was a gigantic intellect and he has hardly been approached by any other. He received the title of *Sarvagnya*.

XIII.

CHANDRASEKHARA BHARATI I.

(Saka 1290, Kilaka, to S. 1311, Sukla.)

1368 to 1389 A.D.—21 years.

XIV.

NARASIMHA BHARATI I.

(Saka 1309, Prabhava, to S. 1330, Sarwadhari.)

1387 to 1408 A.D.—21 years.

XV.

PURUSHOTTAMA BHARATI I.

(Saka 1328, Vyaya to S. 1370, Vibhava.)

Contemprary and Guru of Devaraya I Vijaya and Devaraya II.

1406 to 1448 A.D.—42 years.

XVI.

SANKARANANDA.

(Saka 1350, Kilaka, to S. 1376 Bhava.)

1428 to 1454 A.D.—26 years.

XVII.

CHANDRASEKHARA BHARATI II

(Saka 1371, Sukla, to S. 1386, Tharana.)

1449 to 1464 A.D.—15 years.

XVIII.

NARASIMHA BHARATI II.

(Saka 1386, Tharana, to S. 1401, Vikari.)

1464 to 1479 A.D.—15 years.

XIX.

PURUSHOTTAMA BHARATI II.
(Saka 1394, Nandana to S. 1439 Eswara.)
1472 to 1517 A.D.—45 years.

XX.

RAMACHANDRA BHARATI.
(Saka 1430 Vibhava to S. 1482 Roudri.)
1508 to 1560 A.D.—52 years.

XXI.

NARASIMHA BHARATI III.
(Saka 1479 Pingala to S. 1495 Srimukha.)
1557 to 1573, A.D.—16 years.

XXII.

NRISIMHA BHARATI I.
(Saka 1485, Rudirodgari to S. 1498 Dhatu.)
1563 to 1576 A.D.—13 years.

XXIII.

IMMADI NARASIMHA BHARATI.
(Saka 1498, Dhatu to S. 1521 Vikari.)
1576 to 1599 A.D.—23 years.

XXIV.

ABHINAVA NRISIMHA BHARATI I.

(Saka 1521, Vikari to S. 1544, Dundubhi.)
1599 to 1622 A.D.—23 years.

This Guru ordained Sankara Bharati in 1615 A.D. Sringeri then belonged to Bednore Chiefs and Sankara Bharati was requested by Raja Wodeyar of Mysore to establish a Mutt at Sivaganga so that the whole of the Karnataka country subjected to him may have a spiritual head and helped him to found a Mutt at Sivaganga.

Sankara Bharati consecrated a pious and very learned Brahmin yogi called Gangavadhutaru or Jaday Yogeeswara and placed him as the first Swamy on the Pitam of Sivaganga as the high priest for the whole of the Karnata Country, on the 2nd of the bright half of Vaisakha in the cyclic year Durmukhi S.S. 1579 or 1656 A.D. The King of Mysore Kantirava Narasa Raja gave the necessary insignia for the Mutt and all the privileges were bestowed upon the new Swamy so that the Karnatic Country was entirely placed under his spiritual jurisdiction.

XXV.

SANKARA BHARATI, made extensive tours, settled religious disputes and earned great fame as an advanced Tapasvin and scholar. He ruled from 1615 to 1656 or 41 years and is the founder of this Mutt.

XXVI.

Gangavadhutaru was called VIDYASANKARA

SWAMY and sat on the Sivaganga Throne for 36 years. He obtained Siddhi on the 12th of the bright half of Phalguna in Angirasa S.S. 1615 or 1692 A.D.

XXVII.

Lukkur Chandrasekara Joiser was ordained but he died early. Vidyasankara ordained then a learned and pious Brahmin from Raja Mahandri under the name of GANGADHARA BHARATI OR ONKARESWARA. He ruled from Angirasa to Kalayukti S.S. 1615 to 1661 or 1692 to 1738 A.D. attaining Siddhi on the 7th of the bright half of Chaitra and sat on the throne for 46 years.

XXVIII.

ABHINAVA GANGADHARA BHARATI I.
(1738 to 1784 A.D.)

obtained Siddhi on the 11th of the bright half of Ashada in the year Krodhi after holding the office for 46 years.

He was about 10 years when he was consecrated and 30 years at his succession. He was contemporary with Hyder, Moorari Row and Peishwa Ghorpadi.

XXIX.

UDDANDA GANGADHARA BHARATI.
(Mokshagundam Hoskote Lakshmana Bhatlu).

He was called Nawab Swamulu as he exercised great influence over Tippu Sultan and obtained special

honors from that Tiger of Mysore (1784 to 1799 A.D.

He died on the 11th of the bright half of Kartika in Siddharti S.S. 1722 or 1799 A.D. He ruled for 15 years.

XXX.

SATCHIDANANDA BHARATI I.
(Nelvangala Srikanta Sastry.)
1799 to 1807 A.D.—8 years.

XXXI.

ABHINAVA SATCHIDANANDA BHARATI.
(Chepur Seshabhatlu.)
1807 to 1825 A.D.—18 years.
He was one of the greatest of the Swamys.

XXXII.

GANGADHARA BHARATI I.
(Banavar Akkappa Sastrulu.)
1825 to 1829 A.D.—4 years.

XXXIII.

ABHINAVA GANGADHARA BHARATI II.
(Bangalore Puttabhatlu)
1829 to 1831 A.D.—2 years.

XXXIV.

ABHINAVODDANDA GANGADHARA BHARATI I
(Subba Bhatlu)

1831 to 1846 A.D.—15 years.

Maharaja of Mysore declared that all the privileges enjoyed by Sringeri should also be enjoyed by Sivaganga, and that its position was inferior to none.

XXXV.

SANKARA BHARATI.

1846 to 1869 A.D.—23 years.

Fall of the Mutt into confusion through neglect and mismanagement.

XXXVI.

ABHINAVODDANDA GANGADHARA BHARATI II.

1869 to 1876 A.D.—7 years.

He obtained Siddhi on the 4th of the bright half of Sravana, Dhatu S.S. 1799 or 1876 A.D.

XXXVII.

MAHADEVA SATCHIDANANDA BHARATI.

An eminent scholar and one of the greatest Pundits of the day.

August 1876 to February 1877 A.D.—5 and odd months.

XXXVII.

SRI GANGADHARA BHARATI II.

(Mokshagundam Sreenivasa Sastry.)

A profound scholar and a great Tapaswi (Yogi). Brought the Mutt to some prominence.

February 1877 to 3rd July 1886 A.D.

XXXIX

Sri Subrahmanya Abhinava Satchidananda Bharati. The Present Guru.

Ascended the Throne of Sivaganga Mutt on the 3rd July 1886 and therefore has been gracing it for over 27 years.

The periods of some of the Swamies are remarkably short and hence the number of successions has been more than that of Sringeri.

APPENDIX II.

Some of the places visited by His Holiness Sivaganga Swamy in his tours.

Madras, Hyderabad Deccan, Nagpur, Jubbalpur, Jhansi, Sagar, Gwalior, Khanapur, Lucknow, Ayodhya, Allahabad, Benarese, Gaya, Burdwan, Cuttack, Jagannath, Berhampore, Vizayanagaram, Vizagapatam, Raja Mahandri, Bezwada, Guntur, Nellore, Kalahasti, Tirupati, Kanchi, Trichinopoly, Sreerungam, Madura, Tanjore, Kumbhakonam, Chidambaram, Sheally, Ramasawaram, Pondicherry, Natu Koti Country, Arunachalam, Salem, Cochin, Kaladi, Tiruchur, Malabar, Nilgiris, Bombay, Poona, and many other important places. At Bombay, where procession on a elephant was a novelty, His Holiness was taken on an elephant in procession, a privilege which has not been extended even to royalty. At Chidambaram, no Swamy was allowed to enter in procession to the temple during the last 70 or 80 years on account of some disputes between the temple priests and the Sringeri Guru. The Sivaganga Swamy made his entrance and was highly respected. At Kumbhakonam the local Swamy had not allowed other Gurus, to exercise any rights or privileges in his jurisdiction, but the Guru of Sivaganga was cordially welcomed and treated, with all the consideration due to his rank, by the Swamy of Kumbhakonam. At Hyderabad the Swamy

commanded great influence and initiated its Prime Minister as his disciple. Gwalior and other states showed him high respect and great patronage. In fact by his able lectures, religious devotion, liberality, sympathy and genial disposition, the Swamy has been treated by all classes and creeds, as if he was one of their own Gurus and this broad-mindedness and conciliation, are rarely met with among the heads of the religious Institutions in India.

11. **A Short History of the Astronomical Conference** held at Kalady under the distinguished presidency of His Holiness the late Sringeri Jagadguru Re. 1—0—0

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